# Church Life

VOL. IV. SEPTEMBER, 1907. No. 9.


## THE PASTOR'S MESSAGE.

*Dear Friends:*

I am very greatly desirous that every one should be in his place at once and ready for work. If you have not found a place, find one. Do not wait to be pulled and pushed and coaxed and teased into a place. The Lord's work demands willingness, readiness, loyalty, character. The good soldier, the good citizen, the good artizan is the man who is responsive to the task that lies before him. The good Christian is the man who does his duty, and does not shirk. The motive for you and me, as Christians, is the highest and most urgent. It is implied in the words of the Master, "If ye love me, keep my commandments."

* * *

If we love Jesus Christ we are absolutely certain to get into our right place this autumn, and accomplish something. There is no mistaking His commands. He has work for each one of us now to do. Let us inquire of Him, earnestly, where our place is, and get into it.

* * *

Let me remind you what some of the branches of our work are. Raymond Chapel needs a strong body of men and women to aid Mr. Gibbs in the plans and efforts he is undertaking. Why can you not enlist your strong and willing service there? In the Home Sunday School Mr. Piercey can easily find opportunity for a dozen more people who mean business. Could you not be one of that dozen? The Endeavor Society ought to have the help of every single one of our young men and young women in its various departments of activity. Are you still young? Are you learning to be faithful? Can you not act as an usher in the church? We have plenty or room for more; it will not take much time. Let me know right off if you can. The Men's League will soon start its Sunday sessions for Bible study. If you are a man, young or old, we want you, sure, without fail, in that class at 12:15 every Sunday. Deacon Ahrens' Adult Bible Class is the place for intellectual and spiritual stimulus for every man and woman in the church and congregation who is able and willing to spend one hour a week in concerted study of God's Book. Your presence there will mean much, for example's sake and for your own soul's good, and for the welfare of Christ's Kingdom.

* * *

Try to help people this autumn, for Christ's sake! I have named only a few channels of usefulness. There are many others. Let me call your attention also to the three regular services of the church, from which not one member of the church, Christ's body, should be absent, unless by necessity. The Sunday morning service, the Sunday evening service, the Wednesday evening service, are the three stated public gatherings of the church. Let us show to the world this autumn a fine illustration of Christian fidelity. You may not like the preacher. You may not enjoy the music. The seats may be uncomfortable. The day may be unpleasant. The distance may be long. No matter. Are these the main things? The Master wants us in His House, to worship Him. Think of Paul and Silas in the inner prison. Though it was loathsome and vile, they had a blessed time, worshiping God, and, unexpectedly to them, their service ended in the conversion of an entire family.

* * *

Do we love the Lord Jesus or not? Are we going to heaven or hell? Do we believe that the Gospel is the power of God unto salvation? If we are really on our way to heaven, and truly believe the Gospel, and honestly do love Jesus Christ, then let us prove it! Let us not neglect and ignore the Church He has bought with His blood. Let us not "forsake the assembling of ourselves together." Let us be true as steel, in our devotion to Jesus Christ this autumn and winter, by steadfastly refusing to absent ourselves from the place of prayer, the House of God.

* * *

The attendance at prayer meeting has been

most encouraging. But have you been there? And can the Master depend on you the coming months? How is it? The programme of topics that we will consider in the weeks just before us is especially rich and suggestive. If you still believe in your heart that Jesus Christ died to redeem you, are you willing to give Him one or two hours of your time, in the way of special dedication, every Wednesday evening? Christ demands of us this time for Christian fellowship, for united prayer and praise and communion. We must work together in this matter, nobly and heartily, and God will give us a great blessing, through that God will give us a great blessing, and make us a great blessing, through that most important "means of grace," the prayer service.

* * *

The Pastor has at present an exceedingly able corps of assistants. Any church in the world would rejoice in the presence of such whole-souled laborers in its midst as Mr. Kennan, Mr. Gibbs and Miss Van Fleet. But the work of a dozen pastors and assistants is without avail without the power of personal consecration throughout the rank and file of the church membership. I realize that we have great numbers of people in our church who possess that power, and are praying and working "in season, out of season, always abounding in the work of the Lord." But oh, I do long for the entire consecration of the entire membership to the service of our glorious Lord. What wonders of grace we would see! We must pray for each other and for our church, dear friends, that not one of us may be "a castaway," but that we all, in heart and effort, may, as the old phrase goes," be bound together in one bundle of life and love."

* * *

I never loved you so much, and I never before so deeply and yearningly desired the empowering presence of the Holy Spirit in my heart and in all your hearts.

* * *

Pray, "God give us a harvest of souls this autumn and winter; God make me ready to do my part!" Your affectionate pastor,

AUSTEN K. DE BLOIS.

# THE CHURCH AT WORK.

Raymond believes in cleaning the house as well as the soul, and has given the inside of the building several coats of soap and water. They were preparing for your coming.

The Women's Mission Circle will hold the first meeting of the season on Friday, October 11, in the lecture room at 2 o'clock. The programme will begin our study of the Island World, and will be followed by a social in the parlor, which will be a reunion after our long vacation. We hope for a large attendaince.

Raymond is having some fine open-air meetings on Friday evenings at 8 o'clock. Their work is all looking up and God is working through His servants there.

It would greatly encourage them to see your faces there. You ought to go, that you may know for what you are paying out your money.

The work will bear investigation and the workers court it. Will you please and encourage them by going over there some Tuesday on Friday night?

Rev. Gibbs begins this week with a series of Bible Studies on the Holy Spirit which you can enjoy and from which you can gain that knowledge which will make you strong, earnest and active in doing God's service.

The open-air meetings held on Monday evening are increasing in interest and attendance. The results have been good so far as we know them. Some results will not be known till in the last day all things shall be brought to light.

The Moody Band are with us every night and prove to be a great drawing power both by the music which they dispense and earnest, heartfelt testimonies which they give on street corner, outside the church and in the closing service inside the house.

Have you attended these meetings? If not, you should, that you may aid in them and receive a deep spiritual uplift.

## THE PASTOR'S HOURS.

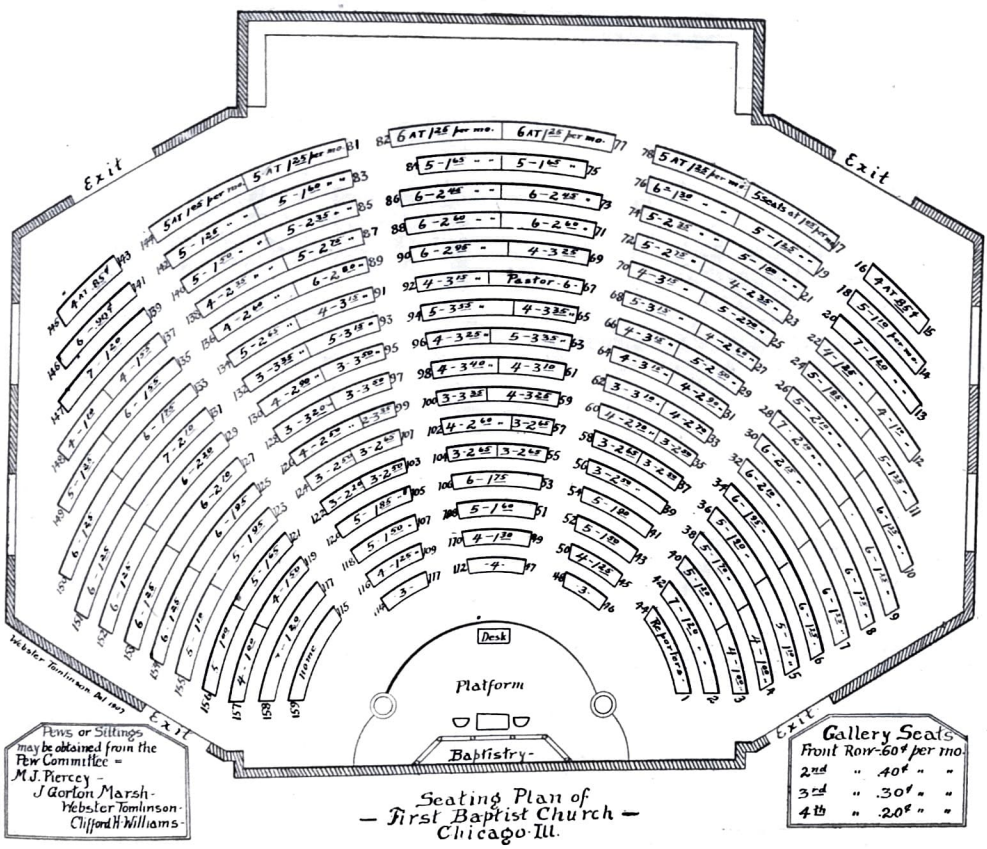
The Pastor is at the church on Monday and Wednesday evenings from 7 to 8 o'clock. He has consultation hours at home on Wednesday from 10 a. m. to 4 p. m. If possible, arrange to see him at one of these periods rather than at any other time, as he is a very busy man and needs to have some uninterrupted time for study and preparation.

## RESOLUTIONS UNANIMOUSLY ADOPTED BY THE CHURCH.

Whereas, our brother, Mr. Richard B. Twiss, has after several years of faithful and efficient service, first as Assistant Treasurer and then as Treasurer, of the First Baptist Church, felt it his duty to resign his incumbancy of the latter office,

Therfore Resolved, That we as a church express our high appreciation of his valued and unremitting labors in our behalf of all the departments of our work with which he has been connected; therefore we place on record our sincere and hearty gratitude for his oversight of the financial affairs of our church, and that we record also our admiration for the careful and painstaking accuracy which has distinguished him in the discharge of the onerous responsibilities connected with his office."

# Our Financial Plan.


Exit
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Desk
Platform
Baptistry
Webster Tomlinson del 1907
Pews or Sittings may be obtained from the Pew Committee - M. J. Piercey - J. Gorton Marsh - Webster Tomlinson - Clifford H. Williams -
Gallery Seats
Front Row-60¢ per mo.
2nd " 40¢ " "
3rd " 30¢ " "
4th " 20¢ " "
Seating Plan of — First Baptist Church — Chicago Ill.

It has been remaked by not a few that there "isn't a poor seat in our church" and this fact is borne out by an analysis of the above plat which is the seating diagram showing the number of sittngs in each pew and the rent per month of each seat, ranging from less than 5c per week upward.

Our members know it is the hope and aim of the Pastor and board of trustees that every member of the church shall become a "sustaining member" by contributing to the running expenses (as well as to "Benevolences") through the WEEKLY ENVELOPE SYSTEM, but perhaps there are some who like to have a definite "place" and who would prefer to contribute by renting a pew or one or more sittings.

Let everyone feel that our seats are "FREE" in the sense that everyone is heartily welcome to our services, but if you are one of those who prefer to rent sittings you will be able, by examining the plat, to make a choice and any member of the Pew Committee (M. J. Piercey, J. Gorton Marsh, Clifford H. Williams or Webster Tomlinson) will be glad to reserve a place for you.

If you are not already contributing of your substance as the Lord may have prospered you, to the support of the church, through the Weekly Envelope System, will you not consider renting a pew or sittings?

R. S. V. P.

## THE SUNDAY SCHOOL.

We are very much in need of teachers. Will you volunteer to help us out?

Mr. Pienkowsky will be home from his trip to Jamestown in time to take his class for the 15th.

Rally Day is only four Sundays off. Will not every one assist in making the day one to be long remembered by all?

It is understood that in the near future there will be a reorganization of some of the classes in the Intermediate Department.

Mrs. Thomas was in her place in charge of the Primary Department on Sunday, September 1. With her earnestness, zeal and judgment we may look forward to the building up of that department.

Beginning with September the Raymond Sunday School hope to start a "Faithful Roll" of the officers and teachers, printing in each issue of the paper the names of those not having missed the previous month.

The summer holidays are nearly over and it is requested that all scholars will act as a committee of one to invite the boys and girls they know that are not attending other schools to come with them to our school. It is also requested that all members of the church assist in this matter.

Any young lady or gentleman who desires to join a normal or training class is requested to notify the Superintendent as soon as possible. It should be remembered that this is a class requiring a certain amount of study. It is hoped that several will take the opportunity to prepare themselves to become Sunday School teachers.

To the members of our church the following question is asked: Do you attend the Sunday School? If not, why? Do not say you have graduated, for no person should become too old to study God's word at every opportunity. Your example is the one our young people will follow. How are you leading them and where?

The Adult Bible Class is so good and its teachers so thorough and interesting as to give no one an excuse to stay away from Sunday School.

On Sunday, August 25, Dr. de Blois took charge of a service held in memory of Mr. Walter Leland. Dr. Kelley spoke a few minutes in very fitting terms concerning Mr. Leland's life, emphasizing his noble Christian character and speaking of his life as we knew it.

Rev. Gibbs, who in the absence of Mr. Pienkowsky had been taking his class for the summer, next spoke, drawing from his noble life the lessons we should learn and urging those not yet privileged to enter our Master's presence to so live as to be also ready to go when He calls or sends His messengers for them. Mr. Piercy next made a few appropriate remarks and the service was dismissed by the Pastor.

We are glad to publish below the list of those receiving Testaments and Bibles for faithfulness in attending Sunday School at Raymond:

Those receiving Testaments are: Mrs. Chas. Edling, Ida Roder, Alma Kapel, Mrs. F. H. Hackendahl, Ruth Edling, Lizzie Lange, Madeline Bender, Louise Bender, Willie Siebert, Elnore Anderson, Idive Pierce, Margaret Wierman, Lena Dietrich, Howard Rader, William Anderson, Mrs. William Wadie, Hattie Hamilton, Freda Nystrom, Lillian Schoeber, George Caldwell, Lelia Minnich, Marie Roeder, Milton Nelson, Annie Siebert, Phares Minnich, Herbert Olson, Leonie Wadie, Minnie Reitzsch, Stella Burton, Mamie Alexander, George Mathousen, Willie Kriegs, Elva Mason, Jessie Gilmore, Willie Hertzel, Jennie Tichey, Mrs. Isabel Mathie, John Tallenbach, Chas. Grant, John Parker, Clayton Cromb, Casmie Beck and Edward Lange.

Those receiving Bibles are: Howard Rader, Ida Roeder, Lizzie Lange, Willie Siebert, Elnore Anderson and Madeline Bender.

Thanks to the untiring efforts of Mr. Lester Groom, Mr. Stephen de Blois, assistants in the library at the home church, and Superintendent Kelley, our library at Raymond has been put in good shape and a good system installed.

Our new librarian, Mr. Phares Minnich, will soon realize that the system is complete, enabling him with very little work to keep track of every book, tell how long it has been out of the library, and see that it is returned on time, the expiration of two weeks, or that a fine of five cents is paid for each week kept out over that time.

The vouchers which must be signed by some reliable party before scholars can draw books will make it possible for us henceforth to keep the number of books now in our library good, and we trust that through the honesty and tireless efforts of our scholars many of the large number now missing may be found and returned.

We ask that each officer, teacher and scholar constitute a self-appointed committee to hunt up and bring in these books.

You will notice the shelf across the library door. It means, first, that you are to stay out of that room, as catalogues will be furnished from which to make your selection of books by title and number; second, that when you come to Sunday School you are to lay your book, with card enclosed, with numbers of books desired on same, on that shelf, and that no one is to meddle with it when placed there, as it then is property of the school.

## THE LORIMER CLASS.

By Ernest Hartung.

Our teacher, Mr. Pienkowsky, is expected back the third Sunday in September. We should all turn out and give him a royal welcome.

The summer months are now gone and we hope that with the coming of fall our class attendance may be increased. Rev. Gibbs did splendid work and taught the boys fully about the teachings of the Bible. In our lessons about "The Tabernacle" he illustrated the subjects by a model, which did much towards helping us in our study of the Bible.

It is with the deepest regret that the Lorimer Class announce the sudden death of one of our most faithful and loved members, Walter Leland. There was not another boy in the class who was so well liked as Walter. His loss is greatly felt by us. Mr. and Mrs. Leland and Robert have our most heartfelt sympathy in their sorrow.

This season the class will again have a basket-ball team. Practice will commence the first Saturday in September in the lot south of the church. All of last season's players are still with us, with the exception of Harold Bennett, who has gone West. So we have bright prospects of having a winning team. Our first game will be played the first Tuesday in October with the Foster Mission team.

## PERSONALS.

Miss Margaret Van Fleet has returned to the city.

Mrs. C Johnson has removed to 3220 Butler street.

Miss Laura Hale has gone to the country for a month's vacation.

Deacon D. R. Leland and wife are visiting relatives at Oswego, Ill.

Mr. and Mrs. Richard B. Twiss have returned from their vacation.

Mr. Robert Leland is at Pentwater, Mich., getting a much-needed rest.

Miss Bessie Reeder spent a week the first of August visiting friends at Milwaukee, Wis.

Rev. Wesley M. Embree has been spending the month of August with his mother in the city.

Mr. and Mrs. Lawrence Wadie will be at home at 3259 Union avenue after September 10.

Mr. and Mrs. Samuel T. Foster have taken apartments at 50 33rd street so as to be near the church.

Sunday evening, August 25, showed the largest audience at Raymond that it has had for many months.

On account of the extreme heat on Sundays, August 11 and 18, the Juniors at Raymond took a vacation.

Mr. August Peterson left the city August 15 for his vacation, which he is spending at Hastings, Minn.

We are sorry to learn that Miss Laidlaw's mother is very sick. She will be detained at home some time.

Mr. B. C. Lingle returned from his summer vacation August 26, having had a fine time boating and fishing.

Miss Anna Shrigley is doing excellent work superintending the Primary Department of the Raymond Sunday School.

Misses Cornelia and Sylvia Buehlow have returned from their outing in the country looking as if it agreed with them.

Christian Endeavor at Raymond is growing so rapidly that extra seats have to be carried in to accommodate the people.

We had the pleasure last Sunday of welcoming Rev. Ira D. Hall, pastor of the First Baptist Church of Golden, Colo.

Miss Anna Hackendahl, who has been spending five weeks in the country at De Kalb, returned home Saturday, August 24.

We gladly welcome back Deacon Whitmore and extend to him our congratulations upon his election to be our church treasurer.

Miss Miller is enjoying a two weeks' visit at Dundee. We rejoice with her that she may take this opportunity of rest and pleasure.

Mr. Charles E. Whitmore has been chosen treasurer of the church, to fill the vacancy made by the resignation of Mr. Richard B. Twiss.

We gladly welcomed Mrs. T. F. Olson, Miss Sophie and Master Herbert on their return from their two months' stay at their summer home. They returned August 30.

Miss Laura Duffy, who with her mother and aunt are faithful members of our church, is about to enter the Jennings Seminary at Aurora, Ill., for a full course of study.

The "Girls' Chorus" at Raymond has lately received some new members and with the training they receive from Mrs. Gibbs every week, bid fair to develop some rare voices.

Miss Bessie Reedrr left Wednesday, August 14, for a two weeks' stay at Minneapolis, Minn. We trust the rest and change will fit her for the year's work which she will soon enter upon.

Miss May Fralick, one of our most devoted young people, recently graduated from the University of Chicago. She has accepted a position to teach in the south. She goes to her new duties this week.

Raymond has reason to feel proud of its young people, for they are doing fine work along Christian Endeavor lines. They make fine leaders of meetings and show promise of accomplishing much in the near future.

We are sorry to have to report that Mrs. Nelson of 2936 Quinn street, whom so many of you know so well and favorably, is very sick. She is calmly and hopefully trusting and assured that God doeth all things well.

Mr. Edgar Higgins, Chief of the Agricultural Department of the Hawaiian Islands and a former school friend of our pastor in Nova Scotia, was the guest of Dr. and Mrs. de Blois recently.

Dr. H. C. Todd of Oklahoma City, formerly of New Brunswick, and a faithful member of the First Baptist Church in the flourishing city of our southwest, was entertained one week ago last Sunday at the home of Dr. and Mrs. de Blois.

Mr. Sidney S. Crozier has been realizing a long-anticipated pleasure. He has been spending some time at Petrolia, Ontario, Canada, visiting relatives and having what he terms a good time. We received a card from him the other day.

Mr. H. H. Van Meter was at Galesburg, Ill., August 22, 23, 24 and 25, addressing a district Christian Endeavor convention. His enthusiasm for the Master's work always brings many demands on his time and he always has a full house to speak to.

Mr. Edward D. Waldron left this week for his home in Boston, where he will take a short vacation. He will soon enter the University of Chicago for a complete course of study. Upon his return he promises to bring his church letter and identify himself with us.

The annual Christian Endeavor picnic from Raymond was held at Washington Park Saturday afternoon and evening, August 24. An enjoyable time was had by all in attendance, as could be expected when a jolly crowd of fine young people with well-filled lunch baskets go out for a picnic.

Mr. Samuel T. Foster has returned from his vacation spent at Toronto, Canada. Judging from his looks, his trip did him good, for he wears a broad smile and a satisfied home look. You will find him accompanied now by one of Canada's sweetest and best. He knows a good thing when he sees it.

We were glad to have the privilege last Sunday of welcoming Dr. and Mrs. Hearn from Alabama, who are appointees of the Southern Baptist Missioinary Board. They are soon to take up their great work in China. May God's richest blessing be theirs as they enter upon the greatest work to which man can be called of God.

Mr. Lange of 2028 Quinn street, who has been suffering for some time, passed away Sunday, August 24, leaving a wife and seven children. Mrs. Lange's health is not much improved. Most of the children belong to Raymond Sunday School. The family should have our sympathy and help in their time of loss and sickness.

The Ladies' Aid Society at Raymond hold their next meeting Thursday, September 5. They desire a large turnout as it will be their first meeting of the working year and they are desirous of making plans for fall and winter work. Bring a well-filled basket with you and stay all day. You will enjoy one of their picnic dinners. Don't forget your needle and thimble.

Mr. Henry B. Chase met with a very bad accident Monday night, August 26, when returning from his work on a crowded Wentworth car. Between 30th and 31st streets he was crowded from the step to the ground and was dragged half a block before the car was stopped and an ambulance called to carry him home. He did not regain consciousness till 3 a. m. Tuesday. At this writing he is some better.

One of the boys in Miss De Clercq's class, Albert Grigsbee, climbed an electric light pole recently on Cottage Grove avenue to get his kite and came in connection with a live wire, resulting in his falling and fracturing his skull. Owing to the burning of his left hand, he has lost all of his fingers on that hand. His present condition is precarious, but we trust he may recover, though at present the physicians cannot give us the much desired assurance.

*"They" are coming!* You will hea rthem. You will enjoy them. They are highly intel lectual. They have been carefully drilled. They are equal to any and surpassed by none. They are college and university graduates. They are Christians and members of our best churches. They will make you laugh and cry at the same time. They will do it Thursday evening, September 19. They are a company of musical ladies and gentlemen. They are "The Columbia Tennesseeans."

Mrs. Austen K. de Blois and Miss Ruby Day accompanied Mrs. Morava and sister in their automobile Friday, August 23, as they started on a trip of the lakes of northern Illinois and Wisconsin. While on their trip they expect to take in The Dells of Wisconsin. Their return trip will be by the way of Milwaukee and Racine. The last word received from them was one to cheer the hearts of the home people, for they were having an enjoyable time, and Miss Day's health was rapidly improving in the fresh, pure air and warm sun.

Deacon and Mrs. Wigney have returned from their trip to childhood's home. They report a fine time in England and Scotland during the summer months. Their greatest joy was to find that all whom they left a half century ago were sweetly trusting in the Saviour. Though they love the land that gave them birth, they rejoiced when once more they were enabled to see the land of their adoption and to them the dearest country on which the sun shines. They were greatly missed in the home church where they have been so earnest and faithful, and the welcome wheich they met on their return was both hearty and affectionate.

Mr. and Mrs. M. F. Rittenhouse left the city

on their yacht about the middle of July for a trip of the great lakes. They returned Thursday, August 29, bringing with them the Misses Sandlers of Detroit. They report a very pleasant time. Many and varied were their experiences by water and by land. many times having to put ashore when chased by storms, but giving them new and interesting experiences which go to make up the pathway of life. Thev tested the hospitality of the cities, villages and hamlets, being entertained in the fisherman's shack as well as the large hotels, and were made to realize the truth of the song, "Home, Sweet Home," as from it rang out the words, "Be it ever so humble, there's no place like home." Many times their hearts were touched by the scenes and conditions around them, but doubtless the happiest moment to Mrs. Rittenhouse was when, storm tossed and weary, she was told that the land towards which they were steering was part of the beloved state of her childhood, Pennsylvania, whose hills and mountains are inspiring and enchanting to the one who has called it home.

## WEDDINGS.

### HUMPHREY-VOGWILL.

Mr. Robert W. Humphrey and Miss Kate Vogwill were married by Dr. de Blois at the residence of the bride ,on Wednesday, August 14. Mr. Humphrey is a son of Mr. and Mrs. Humphrey, who have been members of our church for many years.

### MOY-CHAN.

A very interesting wedding took place on the evening of August 15, at the Chinese Baptist Mission on Clark street, when Mr. Moy Hong of Chicago was united in marriage to Miss Florence Chan of Oakland, Cal. The ceremony was performed by Dr. de Blois, and a large number of guests were present. Four Chinese young ladies acted as bridesmaids and little Miss Florence J. Milhuff was flower-girl. Rev. Chow Leong attended the groom as best man. This is said to be the first Christian Chinese wedding that has ever taken place in Chicago. The groom is a tea and coffee merchant and highly esteemed.

### SOUTHWICK-BARLOW.

Miss Florence B. Barlow was married on August 15 to Mr. Albert W. Southwick, at the residence of the Pastor.

### JACKSON-LIETZ.

A third wedding at which Dr. de Blois officiated on the 15th of August was that of Mr. George H. Jackson and Miss Hazel Lietz.

### CHIN-DON SANG.

One of the younger members of our church, Miss Minnie Don Sang, was married on August 17 to Mr. Henry Chin. Mrs. Chin is a daughter of the late Dr. Dong Sang, who was one of the best known and most highly respected members of the Chinese community in Chicago. The ceremony was performed by Dr. de Blois at his home.

### AVERY-THOMAS.

On August 21 Mr. True M. Avery of Ottumwa, Iowa, and Miss Elsa Thomas, daughter of Mr. and Mrs. George A. Thomas of Ottumwa, were married by Dr. de Blois. Mr. Avery resided for some time in Chicago and attended our church.

### PUGH-WOODSON.

On Saturday evening, August 24, Mr. Lloyd Pugh and Miss Blanche Woodson, both of Chicago, took the holy vows that made them man and wife, the Pastor of the First Church, in this case also, officiating.

### HERSEY-MORRISON.

Mr. Charles H. Hersey and Miss Abbie Morrison were united in marriage on the 29th of August by Dr. de Blois. The bride is a sister of Miss Hazel Morrison, who was for some time a faithful member of our church.

### STANEK-HUTCHINSON.

On the afternoon of Tuesday, August 27, Miss Sarah Hutchinson was married to Mr. William F. Stanek of Denver, Colo. The ceremony was performed by Rev. W. Thurston Gibbs, at the residence of Mr. and Mrs. Thomas Hutchinson, parents of the bride. Miss Hutchinson has from girlhood been one of our most earnest and faithful workers at Raymond. Mr. Stanek, until recently a resident of Chicago, is a successful young business man whose life is guided by the Master of us all. They have gone to Denver, their new home, carrying with them the congratulations and best wishes of a host of friends.

## OBITUARIES.

### WALTER LELAND.

In the midst of the joyous experiences of his summer vacation our friend, Walter Leland, was suddenly stricken down. With his father and mother, Deacon and Mrs. D. R. Leland, he had recently gone to Pentwater, Mich., for a few weeks' holiday. On Friday afternoon, August 16, while engaged with others in target practice, he was shot through the heart by accidental discharge of his gun. He died in his mother's arms with his father beside him and his friends gathered around him. The funeral was held in our church on Sunday afternoon, August 18, and was attended by a great number of sorrowing friends. The services were conducted and the sermon preached by our pastor. The body was laid to rest in Oakwoods cemetery.

Walter Leland was only 19 years of age. Just in the midst of his brave young life, true, strong and noble, he was summoned to the courts of the King of Kings. He intended to enter the Art Institute as a student this month. He had rare natural gifts, both in music and art, and was filled with a happy purpose to excel. He had that unusual combination of great talents and great industry which wins success and commands recpect.

For some years he had been a faithful member of our church, Sunday School and Endeavor Society. It is not too much to say that he was beloved by all who knew him. He had the bearing of a refined and cultured gentleman and beneath that attractive outward appearance the staunch vigor of a sterling Christian character. He will indeed be sorely missed. To his father and mother, and to his brother Robert, we extend our heartfelt sympathies, praying the God of all grace for His richest blessings upon them in this hour of severest trial.

(*Obituaries continued on page* 10.)

# Church Life

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Edith Gale..Young Ladies' Missionary Society
Miss Elizabeth Lingle.....Sunday School
Dr. A. K. de Blois.....Pastor's Message, etc.
Ernest Hartung.....Lorimer Baraca

Súbscription price, fifty cents a year. Remittances and changes in address should be sent to Mr. Gibbs.

Matter for publication should be sent, on the first day of each month, to Rev. W. Thurston Gibbs, 3045 Parnell avenue.

Prompt payments of subscriptions to the Church Life will be much appreciated and will help to make the wheels run smoothly.

Pews or sittings in the church may be obtained from the pew committee, Messrs. M. J. Piercey, J. Gorton Marsh, Webster Tomlinson, or Clifford H. Williams at the close of any church service. Diagrams will be found near the door.

It is the plan of the Editor to give a receipt to every subscriber to the Church Life for payments made, and if such payments are not thus acknowledged within a reasonable time subscribers will confer a favor by notifying the Editor of the fact. Money sometimes gets lost in the mails or otherwise and a little prompt attention at the time will obviate differences of opinion at a later date. Kindly notice also the date to which you are credited on the receipt and have it corrected if wrong.

Following is a letter from Deacon Wigney to our pastor:

*My Dear Pastor.*

When you left Chicago for your long journey to China it was my purpose to write you a letter to that place, but the time slipped away until at last I was afraid you would not get it until your return. I little thought my letter would be written in London, but God's providences are inscrutable, and now that you are most likely nearing the end of your return journey I find myself comfortably situated near the scenes of my childhood. The way was unexpectedly opened for us to take this delightful trip and I recognize the good hand of God in thus favoring us and giving us this opportunity for real rest and recreation.

We left Chicago on June 17, stopping off at Niagara for a few days' visit with old-time friends there. After a charming visit there we spent Sunday in Buffalo attending service at Dr. Gifford's Church. We then took the evening train for Albany, arriving there in time to take that palatial pleasure steamer, "Hendrick Hudson," for the trip down that Rhine of America, the Hudson River, to New York. We remained in New York for one day only and on Wednesday, June 26, we boarded the "Teutonic" and sailed away over the briny deep.

I am perfectly sure that the prayers of our dear friends of the First Baptist Church for our safe and prosperous voyage were remembered, for we had a most delightful trip, with smooth seas all the way. We arrived at Southampton on the morning of July 4, and taking the train which was waiting for us, we soon found ourselves at Waterloo station, where we were met by my dear brother whom I had not seen for fifty years. It would be very difficult to describe our emotions at this meeting after a separation of half a century.

We were soon settled at my brother's house and mingling with his family. I am sure I have never been in a more heavenly atmosphere in my life. They are an ideal Christian family, each member tenderly caring for the others and ministering to the general happiness of all in the most tender and affectionate manner. I have never before anywhere met a family where such unselfish piety and gentleness and love pervaded everything and every act, and my dear wife and myself are continually overwhelmed with kind love and Christian courtesy.

Yesterday, from a desire to visit something grand, we attended morning service at St. Paul's Cathedral. The service was very imposing but not very edifying. In the afternoon we went with my brother to the Stockwell Orphanage, where 450 boys and girls were assembled in Sunday School. It was a beautiful sight and impressed us far more deeply than the imposing ceremonies of St. Paul's. In the evening we attended service and communion at the Tabernacle, and all in all we had a delightful day, but through it all our minds still reverted back to our own dear church and Sunday School and the dear ones at home. Oh, how tender the ties that bind us to our own dear ones and our associates in Chicago!

I must draw to a close for this time. Give

our kindest love to Mrs. de Blois and Dr. and Mrs. Day and Miss Day, also to the deacons; also give our Christian greeting to any of our enquiring friends.

We hope to return about the first of September, greatly refreshed and with an increased fund of knowledge and spiritual interest. May God's richest blessing attend you all.

Yours affectionately,
WILLIAM WIGNEY.

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NAMKHAM VIA BHAMO, BURMA,
June 24, 1907.

*Dear Mr. Kennan and Friends of First Baptist Church, Chicago:*

The sight of Dr. de Blois' letter from Osaka, Japan, gave your Burman correspondent the old, glad thrill that we all know who have felt his hearty grip and glance. We were reminded likewise of the fact that no word has gone from here to you for some time. That doesn't mean that we have slept at the post. Interest and excitement enough to prevent that, are found in abundance within our own household. The new recruit is learning the tactics like a true native-born. She has a smile for every new face, and there are many. They come from all parts of the valley, many from across the line in China, to get medicine and see the white baby. Sometimes they forget about our medicine, but they don't forget her good-natured smile. Their own babies very seldom smile.

The hottest weather is with us now, and we try to stay in the house while the sun is high. The result of indiscretion in this matter seems to be little different from what we recognize as sunstroke at home. The victim experiences a headache of variable severity, depending on the degree of exposure, with nausea of similarly variable intensity. This seems to lend strength to the idea becoming quite general here that it is the effect of the excessive light.

We are in one of the hill stations, so called. Although not exactly in the hills, it is much cooler than the stations in Lower Burma. It is almost impossible for white people to remain in some of these places during the hot season, March, April and the early part of May. During the rainy season these places get the benefit of the wet monsoons. We are so far from the coast that our seasons are more like seasons at home. Our work goes on nearly the same throughout the year. The main restriction of weather is the fact that we cannot go about as easily during the rains and must do our jungle touring during the cold season, from October to March.

It would be quite a mistake to suppose that the rest of the year is spent in rest or revelry. We revel every Thursday evening, in a formal dinner, tendered in succession by the two families, but that goes the year round. When we are not out preaching to those who haven't heard, we are engaged in some form of help and training for those who have been brought through some agency, into a more vital relation with the mission. The two missions, the Kachin and the Shan, have their respective villages of natives, Christian and otherwise.

The majority of the present members of the local church have come to the mission to get the benefit of some of its charitable offices. Of these I think the school stands first, the hospital and dispensaries next, and last but by no means negligible, the industrial side, which is as yet unofficial. The Missionary Union is undertaking a thorough investigation of this subject of industrial missions, and I have no doubt that the result will be an immediate and general recognition of the great though neglected office of financial and industrial helper, on the part of missionaries everywhere.

The aim is not to pauperize them but to help them out of that state. Industrial mission work is to be the cure of what has been in some stations the curse of the work—rice Christians. That kind will come ofcourse but like the proverbal woodpile it will divide the honest from the otherwise.

During the rains when I am kept at home, I devote much of my time to the hospital and dispensaries, or the school, or the buildings and compound, the maintaince of which offers a means of helping the honest ones. The others drift away of their own account. You will see that the preaching tours during the cold season serve the purpose similar to the advance agent of a circus. The real work is much less demonstrative and is done right here at home. It is much harder, more trying. They come and interupt. sometimes when it seems as though we must finish what we have planned for the day's work.

Oh, we *do* need your prayer, *if* you believe in prayer. *I* do.

Very sincerely yours,
WALTER RITTENHOUSE.

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## JOURNAL OF THE CHURCH.

August 4. Sunday—Sermons by the pastor, Dr. Austen K. de Blois. Sugjects—"Facing the Dawn," and "Tyrants of the Soul."

August 5, Monday—Open Air Meeting. Sermon by Rev. W. Thurston Gibs. Subject—"Why Halt Ye."

August 7, Wednesday—Prayer Meeting. Topic—Korea.

August 11, Sunday morning—Sermon by the Rev. Joseph Cohn. Subject—"How a Jewish Rabbi Found Christ." Evening Sermon by the pastor, Dr. Austen K. de Blois. Subject—"Wanted, Honesty."

August 12, Monday—Open Air Meeting. Sermon by the Rev. Wesley M. Embree

August 14, Wednesday—Prayer Meeting Topic—"The Day of Atonement."

August 18, Sunday—Sermon by the pastor, Dr. Austen K. de Blois. Subject—"A Day of Triumphs," and "The Man for the Hour."

August 19, Monday—Open Air Meeting. Sermon by Rev. W. Thurston Gibbs.

August 21, Wednesday—Prayer Meeting. Topic—"Israel Journeying to Canaan."

August 25, Sunday—Sermons by the pastor, Dr. Austen K. de Blois. Subject—"Learning the Heavenly Harmonies," and "Unexpected Help."

August 26, Monday—Open Air Meeting. Sermon by Rev. W. Thurston Gibbs. Subjects—"The Rich Man Overcoming Obstacles,"

August 28, Wednesday—Prayer Meeting. Topic—"The Two Reports of the Spies."

## OBITUARIES.

(*Continued from page 7.*)

JOHN OSINGER.

On Wednesday, August 7, Mr. John Osinger left this world of trial and suffering. The services were held at his late residence, 3111 Halsted street, Sunday, August 11, at 11 a. m., Rev. Thurston Gibbs officiating. Interment was made at Mount Greenwood. He was confirmed in a German Reformed church when a boy. He was an affectionate husband and kind and loving father. He leaves a wife, three small children ,besides many relatives and friends to mourn his loss.

THOMAS STANEK.

On Monday, August 6, Mr. Thomas Stanek passed into the beyond to be with his Heavenly Father. The services were held at his late residence, 2948 Union avenue, Friday, August 9, at 10 a. m., Rev. W. Thurston Gibbs officiating. Interment was made at the Bohemian cemetery.

He was a kind and loving husband and an affectionate father, and a man who always read his Bible and talked with his Heavenly Father and loving Saviour.

He was faithful in teaching his children that this was not their home and had the great pleasure of seeing them all become earnest and zealous workers in his Father's Kingdom as daily they made preparation for that heavenly home. His 41 years residence in Chicago won for him a large circle of friends. Besides a wife, five sons and four daughters he leaves many relatives and friends to mourn his loss.

HUGHY BRASTED.

On Monday, August 19, Mr. Hughy Brasted left this life of trial and suffering. The services were held at his residence, 2623 South Park avenue, Thursday, August 22, at 2 p. m., Rev. W. Thurston Gibbs officiating. Interment was made at Oakwoods Cemetery.

He was a loving husband and kind and thoughtful to all who knew him. He leaves a wife, two brothers and two sisters to mourn his loss.

## TREASURER'S STATEMENT OF RECEIPTS AND DISBURSEMENTS.

JANUARY 1 TO AUGUST 31, 1907.

| | |
|---|---|
| On hand January 1— | |
| To cr. Susan J. Pope Fund.....$ | 500.00 |
| To cr. Raymond Chapel Building Fund ..... | 41.73 |
| To cr. general expense account.. | 101.60 |
| From basket collections ..... | 576.28 |
| From weekly offerings..... | 2,134.45 |
| From pew rents ..... | 2,493.95 |
| From subscriptions and contributions | 2,274.83 |
| For benevolences ..... | 276.36 |
| For American Baptist Home Missionary Society ..... | 118.00 |
| For American Baptist Missionary Union ..... | 233.18 |
| For American Baptist Publication Society ..... | 7.00 |
| For Sunday School ..... | 149.98 |
| For Pope Memorial (for six mos. inst.) ..... | 12.50 |
| For Mortgage Fund ..... | 482.02 |
| For Acousticon Fund ..... | 100.00 |
| For Raymond Chapel Building Fund | 10.00 |
| For evangelistic meetings ..... | 145.28 |
| For charity (needy child) ..... | 51.00 |
| For Pastor's Oriental trip ..... | 305.00 |
| For Illinois Industrial School for Girls ..... | 13.05 |
| Drew from Illinois Trust and Savings Bank and charged to Mortgage Fund ..... | 301.20 |
| Drew from Illinois Trust and Savings Bank and charged to Drake Fund ..... | 66.61 |
| | $10,394.02 |

| | |
|---|---|
| Paid Pastor's salary, balance 1906..$ | 833.33 |
| Paid Pastor's salary, account 1907.. | 3,116.66 |
| Paid Pastor's assistant ..... | 350.00 |
| Paid church visitor ..... | 350.00 |
| Paid choir ..... | 1,317.00 |
| Paid janitor ..... | 350.00 |
| Paid treasurer ..... | 333.32 |
| Paid stenographer, for Pastor..... | 25.00 |
| Paid for pulpit supplies..... | 195.00 |
| Paid for lighting and heating..... | 219.29 |
| Paid for repairs ..... | 120.21 |
| Paid for printing, postage, etc..... | 93.65 |
| Paid for sundry small bills ..... | 110.57 |
| Paid account interest ..... | 214.00 |
| Paid account Mortgage Fund, to redeem bonds ..... | 301.20 |
| Paid account Pope Memorial (bought Fisher Building 5 per cent bonds) | 500.00 |
| Paid account Pope Memorial (inst. to S. S.) ..... | 12.50 |
| Paid for acousticon ..... | 100.00 |
| Paid account Raymond Chapel Building Fund ..... | 51.73 |
| Paid Pastor for Oriental trip..... | 305.00 |
| Paid deposited in Illinois Trust and Savings Bank (Mortgage Fund).. | 482.02 |
| Paid account evangelistic meetings. | 171.75 |
| Paid account Drake Fund ..... | 66.61 |
| Paid Illinois Industrial School for Girls ..... | 13.05 |
| Paid account charity (needy child). | 51.00 |
| Paid account benevolences ..... | 24.25 |
| Paid American Baptist Home Missionary Society ..... | 118.00 |
| Paid American Baptist Missionary Union ..... | 233.18 |
| Paid American Baptist Publication Society ..... | 7.00 |
| Paid Sunday School ..... | 55.78 |
| August 31, cash on hand— | 20.81 |
| To cr. of general expense account | 252.11 |
| To cr. of benevolences ..... | |
| | $10,394.02 |

## CHANGES IN MEMBERSHIP.

### ADDITIONS.

*By Baptism.*
Burdette, Frederick E., 42 E. 33d place.
Fou, Tom, 430 63d Street.
Fralick, Miss Eleanor H., 3526 Vernon ave.
Muir, Mrs. Wm. J., 3032 South Park ave.
Stowell, Miss Fannie B., 335 Forrest ave.

*By Letter—*
Harvey ,Mrs. Eliza O., 5000 Jefferson ave.
King, Mrs. Isa, Maywood.
Spry, Mrs. Ellen, 5000 Jefferson avenue.

### DIMINUATION.

*By Letter—*
Baker, Daniel W.
Benway, Andrew D.
Benway, Mrs. A. D.
Carson, Mrs. Fannie R.
Gwock, Mark.
Halsey, Charles D. W.
MackeyMrs. Adam.
Peterson, Herbert S.
Riggs, Mrs. L. E.

## "LET ME GO FOR THE DAY BREAKETH."

BY E. E. LEWIS.

The more we are able to trust God, to recognize not only that he created the world but that he still governs and controls all, the less anxious shall we be, and the less disposed to interfere with the ordering of events. We are all willing to concede, and in some measure able to understand, that God rules the stars in their courses, and perhaps grasp the thought that he "dwelt between the cherubim" of old. The difficulty is in carrying constantly with us the consciousness that he guides the sparrow in its fall, inhabits the crystal dew-drop of a tear and tabernacles between the alabaster pillars of a pond-lily, pervading and filling all space and shaping all events, little as well as large.

Mr. Whitehouse was once sent upon an important mission to Sweden from the British government at a time of critical tension between the nations. Arriving at Hull too late for the packet, he could not sail until the next day. He walked the floor with nervous anxiety during the evening and late into the night until at last his man servant knocked at his door. "Come in!" "Sir, may I say a word?" "Certainly." "Do you not believe in God?" "Surely I do." "Do you not believe that he governed the world before you came into it?" "Most assuredly." "Do you not think that he will continue to govern it after you leave it?" "Certainly," smiling, and anticipating the final question: "Do you not think you may go to rest and trust him to govern it this one night while you are in it?" The ambassador knelt a moment in prayer, turned to his bed, and was fast asleep in five minutes.

It is right that Christians should be interested, and deeply so, in the affairs of their city, their state, their nation, that they should be diligent in business, providing for their families, caring for the poor; and all these things and many others of like nature are enjoined upon us. But there comes a time when these all sink into insignificance—when the cares and anxieties, hopes and fears, and pleasures of this life are all of the past, melting away before the dawning splendor of the eternal world.

My mother was more than ordinarily attached to her children. She lived in and for them. Even after they were married and out in the world she still carried us all upon her heart, more if possible than when we were little ones under her own eye at home. As the end approached my sister, Mrs. Vance, leaned over and, perhaps thinking to rally her, said, "What about the children now, mother; don't you want to stay and look after them?" But the dear old saint answered with a smile, "I have no anxiety about them now. I have left it all with God, and he will do what is best."

Let me go, the day is breaking,
Earthly scenes are fading fast,
Joys that now my heart's awaking!
Hopes and fears are with the past.

Earthly missions now are darkling
And the city's golden glow
Gleams before me pure and sparkling
In the distance let me go!

—*Standard.*

## YOU WILL NOT BE SORRY,

For doing your level best.
For being kind to the poor.
For hearing before judging.
For thinking before speaking.
For standing by your principles.
For stopping your ears to gossip.
For being generous to an enemy.
For being courteous to all.
For asking pardon when in error.
For being honest in business dealings.
For giving an unfortunate person a lift.
For promptness in keeping your promises.
For putting the best meaning on the acts of others.

When you are going "soul-saving" do not think you are on a picnic—go full of soul-saving love and power.

## RESOLUTIONS PASSED BY THE INTERNATIONAL SUNDAY SCHOOL LESSON COMMITTEE.

At the recent meeting of the International Lesson Committee at London, of which Prof. Ira M. Price was a member, the following resolutions were passed which will be of interest as indicating the lines along which progress will be made in the next few years in the matter and methods of Sunday school work:

1. That the International Lesson Committee undertakes to provide schemes of lesson for the whole range of Sunday schoool teaching, including primary work (ages three to nine); general or intermediate work (ages nine to fifteen); and senior or advanced work (over fifteen years). That the lesson for the general or intermediate division shall be uniform, and that primary and advanced lessons may be prepared by the American and British sections of the lesson committee acting jointly or independently, but with a view to securing uniformity as soon as possible.

2. That in the preparation of each cycle of lessons, the elements, both of biblical scholarship and practical efficiency, be duly recognized.

3. That we commend the principle of affording opportunity, as far as practicable, for the consecutive study of (a) separate books, and (b) definite periods of sacred history.

4. The poetical and phophetical books of the Old Testament, and of the epistles of the New Testament, should be used when possible in illustration of the contemporary history and its teaching.

5. That the present cycle of six years be deemed of suitable length, as also the average proportion of New to Old Testament subjects, viz. seven to five.

6. It is suggested, however, that in the arrangement and length of the courses regard should be had to the respective requirements of the subject-matter, and the review lesson be inserted at the most suitable point in each series, rather than always and arbitrarily on the last Sunday of the quarter. And further, that as the review is intended rather to focus some main teaching of the series which it closes than to recapitulate the whole, the committee should in future afford the guidance of a definite title to each review and of illustrative scripture. A pre-view may at times be usefully prescribed, to be dealt with similarly by the committee.

7. This conference, believing that it would be helpful to prepare international lessons for senior classes, which shall include instruction on the progress of revealed truth, and on Christian doctrine and ethics, and the simpler aspects of Christian apologetics, also some connected view of the Bible as a whole, and in its several divisions, hereby requests the British section to prepare schemes of this character.

8. That the committee prepare a list of texts, which shall be chosen in the first instance for their intrinsic value; and that from these, as far as possible, the golden texts shall be selected to emphasize and enforce the central truth contained in the portion of scripture selected for study.

9. That the British section be asked to prepare a general scheme for the period 1912-17, and a detailed scheme for 1912. That the American section prepare a detailed outline of lessons for 1911.

10. That the British section of the committee prepare a three years' primary course.

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No man ever needed to wrest anything from God. How many a man makes it necessary for God to struggle with him in order to gain any recognition from that man! How often we hear talk that just reverses the facts as they are! Even Christian people talk as though God needed to be persuaded, and as though some souls had more "power with God" than others when it comes to offering a petition that needs answering. The only difference between men is not in the power they have with God, but in the power they have from God. Of course, power from God enables a man to know God's will the better, and thus enables him to pray for that which God is the more likely to send. But God is hungering and longing to send power into the life of every child of His. Some close their lives against Him, and shut the power out. Others open their lives to Him, and receive the power even more abundantly. One who is farthest away from God will receive all the power that he can hold the instant he turns toward God in surrender and expressed need.—*Sunday School Times.*

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So rapidly grows the temperance spirit all over our country, and so ready are the lawmakers to recognize it and yield to it, that one can hardly keep up with the advanced temperance legislation being adopted in the various states. Is good old Georgia to lead her sister states of the South in prohibitory legislation? We believe so, and rejoice in the belief?—*Christian Index.*

# CHICAGO BAPTIST NEWS.

A. R. E. WYANT, EDITOR

## AMONG THE CHURCHES.

*Tabernacle.*—Rev. L. B. Warren, who has been pastor of the Tabernacle Baptist church for the past nine months, has resigned and will become pastor of the First church, Owensboro, Ky. During his Chicago stay he has conducted a whirlwind campaign and 150 or more have been added to the membership of his church. He uses high-pressure methods, and though his pastorate has been short, much good has been accomplished.

*Dundee.*—Rev. O. P. Bestor has just closed a pastorate of three and one half years at this outlying church of the Chicago Association. He has done a good work here as he has in former pastorates that he has served.

*Wheaton.*—Dr. D. B. Cheney, of Waterloo, Ia., preached for his brother, Pastor Cheney, on Sunday, August 18. Dr. Wyant supplied three Sundays in July, and Rev. Mr. Wood preached to his old people on August 4.

*Hyde Park.*—During Pastor Jackson's absence this pulpit has been supplied by Dr. Hewitt, Dr. N. S. Burton, Dr. Foster and others. The evening services have been conducted under the auspices of the Young People's Society.

*Parkside.*—During the absence of Pastor Cameron the church has been supplied by Mr. F. A. Garlick, national secretary of the Gideons. The pastor spent his vacation at Kirkwood, Mo., and supplied during August at the Union Congregational church of St. Louis.

*Western Avenue.*—Rev. R. W. Van Kirk supplied this church for two Sundays recently. Pastor McGee has been doing some special work at the university during his vacation.

*Millard Avenue.*—Miss Mary B. Antisdel having received appointment to go as missionary teacher to Burma, the ladies society of her home church gave her a farewell luncheon at the pastor's home on Thursday, August 4. Several toasts were given by the sisters in the church, and a token of their love. —Pastor Powell started on August 7 with Mrs. Powell to Ohio, for a brief vacation. Mrs. Powell has been in very delicate health for several months, but a little improvement has enabled her to make a visit to her childhood home.

*Logan Square Norwegian.*—No doubt many Christians, and especially Baptists, who have read the statements in the daily papers concerning the differences which were said to exist among the members of this church have said once more, "It is too bad that the devil gets so much assistance from his professed enemies." Undoubtedly there was a little basis of truth in the statements made, but if they had been confined to this, most of the sensational statements would never have appeared. Dr. J B. Thomas and myself met the pastor and officers of the church on August 6, and on the following evening it was my privilege to see sixty-three persons gathered for the meeting of prayer, and it was emphatically a prayer meeting. At eight o'clock the service opened with singing, after which the pastor read a portion of scripture, and led in prayer, and as many of the other sixty-two followed as were able to do so, until after 9:30. For the first time in the experience of the superintendent, there was no time that he thought could be profitably occupied by him, although invited to do so. This was not a special meeting on account of the coming of the superintendent, as the people were not informed that he was coming. His object was to see how many were present, and the spirit manifested. It is the opinion of Dr. Thomas and myself that the pastor has made some mistakes, as well as the rest of the people, but he has acknowledged this publicly and asked pardon from those individuals whom he offended. A middle aged man was received for baptism. We believe the church to be in a better condition spiritually than the average of our churches, as evidenced by the number in attendance on the services and the frequent conversions during the last few months. Believing that the constituency of the City Mission Society would be looking for some statement in our own paper, I am pleased to be able to present these facts.

R. E. MANNING, Supt.

*First.*—Dr. de Blois has been much pleased with the interest and increased attendance at his services above that of last summer. At the August communion 246 persons remained for the observance, while only 91 were present a year ago.

*Chicago Heights.*—On July 15, Pastor Parsons entered upon the fifth year of his pastorate. During this time every other church, except one, has changed pastors, some of them several times. Not only are the congregations a perpetual procession, but the pastors also

have the peripatetic fever. The advantage of a longer pastorate is evident in the fact that no other church in the Chicago Association has made a larger proportionate gain in membership during the past year. The pastor and family spent their August vacation in Cleveland, Ohio.

*Calvary.*—A number of the young men of Miss Leslie's Bible Class have been camping on the banks of Lake Marie. Pastor Magill and family also spent a short vacation with the Baptists there.

*Covenant.*—Pastor Allen and wife have been spending their vacation at Twin Lakes, Wis. The supplies have been: Dr. Stetson of Kalamazoo, Rev. Craig S. Thoms, of South Dakota, and Rev. A. W. Runyan. Individual communion cups have been purchased.

*Bethel.*—Pastor Wheeler has been spending his vacation in Jones, Mich., and in an outing on the St. Joe river. New pews have been installed in the church and the people are planning to fill them on their pastor's return.

*Berwyn.*—The Chicago Association meets here September 26 and 27. The program is prepared and will be printed and distributed to the churches. A fine session is promised with such men upon the program as Dr. John Balcolm Shaw, Marion Lawrence, Drs. Greene, de Blois, Kirtley, C. B. Jones and others of splendid ability. Pastor Abernethy took the last two Sundays in August for a short vacation.

*Bethany.*—On August 13 the church unanimously voted to appoint Pastor Blodgett chairman of a committee to raise funds for the erection of a parsonage. The church already owns the ground and about one-fourth the cost has been promised by one person.

*Belden Avenue.*—Pastor Earl and family have been spending August at Sunday school camp at Williams Bay, Lake Geneva. The camp consists of 16 acres and was purchased by a number of prominent Sunday school men of Chicago at a cost of $60,000. Nothing is permitted on the grounds that would be unchristian.

*Austin.*—At a recent meeting of the official board of the church it was voted to recommend to the church that it amend the constitution by the adoption of the following:

"It shall be the duty of each member of the church, unless cause to the contrary satisfactory to the official board be shown, to make a subscription of amount within the ability of such member, to be paid through weekly envelopes toward the general expenses of the church. Any member failing for six months to make such subscription or, having made a subscription, failing for a period of six months to pay the same, without good cause for so doing, shall be subject to the discipline of the church; provided that if any member is not financially able to make a subscription that the church shall pay out of the treasury for such member not less than five cents per week."

The proposed amendment has been read the required number of times and will be taken up for passage at the annual meeting of the church in September.

*Auburn Park.*—The annual Sunday school picnic was held at Jackson Park, August 24. Rev. J. O. Staples was present July 31 and gave words of earnest exhortation to the people of his former charge.

*Second.*—Dr. MacLaurin was heard with great pleasure for two Sundays. Rev. A. M. Bailey was also an acceptable supply. Rev. Edward Drew has accepted a call to become pastor at the Morgan Street work. He is a University of Chicago man, and has had considerable experience in mission work. A good work will be done.

*Trinity.*—The Union picnic held at Columbia Park was a great success, about 750 were in attendance. Pastor Foreman has remained at home enjoying with his people the advantages of Chicago as a summer resort.

*Windsor Park.*—The church is proud of the aspiration and record of some of her young men. Mr. Marshall Johnson, the first one baptized in the church, just graduated from Yale University with high honors. He will make the law his profession and expects to continue his studies at our national capital. Mr. Ashley Mather is pursuing a course of studies at Granville Baptist College, Ohio, with a view to the ministry. Mr. Stone is doing special work at the Armour Institute with a view to civil engineering as a profession, and expects to continue his studies at the State University. Mr. Kirtley Mather made a good record at the University of Chicago in classical work, and goes over to Granville College this winter. The church will watch with great interest the career of her Sunday school boys.

*Washington Park.*—Dr. Howell of the University has been a very acceptable supply for a number of Sundays.

*Pilgrim Temple.*—During Dr. Thoms' vacation at Washington Island, the church has been

ably supplied by Dr. Perrin on August 11, Dr. Wyant on August 18 and September 1, and others. The well-rounded and balanced gospel that Dr. Thoms has been preaching is evidenced by his statement in a recent sermon that in looking over the subjects of his late sermons, he had preached 77 sermons on the Life of Jesus, 60 sermons on Christiology, 50 sermons on the docrines of God, 15 sermons on the Holy Spirit, 50 sermons on the men of the Bible, 10 sermons on the women of the Bible, many sermons on man's sinful nature, Christian life, ethical questions, truths from nature, epoch making men, topical sermons, problems of the day, the future life, and heaven and hell. Announcement has been made by Dr. and Mrs. Thoms of the engagement of their daughter Edith May to Rev. Robert Gordon, pastor of the First Baptist church of Milwaukee.

*Normal Park.*—The supplies for August were Revs. T. D. Denman, W. T. Stubbert, and Rev. W. E. Chalmers.

*Messiah.*—A call has been extended to Rev. H. Proctor, of Kettleby, Ontario, to succeed Rev. Mr. Dewey as pastor. Progress is being made in the remodeling of the church auditorium.

*Joliet First.*—Pastor Dent and family spent part of their vacation at Winona Lake, attending the Interdenominational Bible Conference. On August 25 he supplied the Maplewood Baptist church, Chicago, where he was ordained.

*Grace.*—Pastor Snashall and church are rejoicing over the completion of their new church parlors at a expense of $1,500, all but $200 of which is paid for. During the year 53 new members have united with the church.

Rev. Hugo Selinger, Ph. D., after a pastorate of nine months at Vergennes, Vt., has resigned to become research assistant in the University Divinity School.

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Mrs. Harriet Cooper has been called to the headquarters of the Women's Baptist Home Mission Society to assist during the absence of Miss Burdette who is recuperating from an operation at the Chicago Baptist Hospital.

Mrs. R. R. Donnelley and her daughter, Miss Naomi, are planning to start soon on a trip around the world. Mrs. Donnelley is chairman of the executive board of the Women's Home Mission Society and will study the work of many of our mission stations in the East. They plan to visit the interior of India and China and possibly the Philippines.

## CHICAGO BAPTIST YOUNG PEOPLE.

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FRANK W. VAN KEUREN, EDITOR,
356 Jackson Blvd. 'Phone Polk 2191.

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CHICAGO ASSOCIATION.

President ..... Ernest Robinson
Vice-President ..... W. J. Vollmer
Secretary ..... Wilson L. Kline
Treasurer ..... J. C. Peebles

A meeting of the executive committee was held at the Y. M. C. A. building on August 18, when plans for the year's work were laid. It was unanimously voted to secure, if possible, our International President, Dr. E. Y. Mullins, of Louisville, Ky., to speak at a City Rally to be held October 14 in the Old Second Baptist Church, if it is obtainable. In our plans we know we have the hearty co-operation of the National Secretary, Dr. Webb.

A committee on a new city constitution was appointed, consisting of Louis Crittenton, Geo. H. Norton and J. William Eldredge.

Our President, Ernest Robinson, will live in South Bend, Ind., for the next six months. He will find time to visit dear old Chicago every other Sunday. Let us all give him our hearty support in the Young People's work this year. Let this be a banner year for Chicago Baptist Young People.

We are all glad to see again the smiling face of our ex-Secretary and now North District President, R. G. Stronach, after his long absence.

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SOUTH SIDE DISTRICT.

President ..... G. H. Bell
Secretary ..... Harry Pratt

The first work committee service of the South Side was held at the Roseland Church, of which the Rev. L. T. Barkman is pastor, on Sunday, August 11, and was largely attended.

President Bell presided and introduced Mr. John Ruthven of Calvary Church as leader. His subject was "Prayer." All the district officers were present and spoke. We also had with us our city editor.

The choir of the church and a quartette consisting of Mrs. Davis, Miss E. Hawley, Dr. Ferner and Mr. E. C. Hawley furnished special music.

The next three work services are as follows:
Bethel, September 8
Calvary, October 6.
Central, October 27.
Let as many as can, attend these meetings.

Don't forget our social October 17. A good time is promised. You should have attended our basket picnic held in Jackson Park August 31. You missed a good time if you weren't there.

Harry Pratt, our new Secretary, has taken hold of the district work with his whole heart and is of great assistance to the President. The interest in the work of the district is growing, so let us all push.

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ENGLEWOOD DISTRICT.

President—J. Wm. Eldredge, 1067 East 56th street.

Vice-President—Miss Mabel I. Smith, 553 West 62nd street.

Secretary—J. H. Witwer, 6724 Union avenue.

Treasurer—W. A. Conant, 2217 Fairfax avenue, Morgan Park.

Officers of the several districts:

*Englewood.*

President—Miss Alice W. S. Brimson, 528 West 62nd street.

Secretary—Miss Frances Perry, 6042 Union avenue.

Treasurer—Dr. E. P. McCowan, 632 61st street.

*Swedish.*

President—P. L. Nystrom, 5732 Emerald avenue.

Secretary—Miss Alice Rosen, 6138 Green street.

Treasurer—Miss Ellen Sandstrom, 5752 Green street.

*Normal Park.*

President—J. H. Witwer, 6724 Union avenue.

Secretary—Miss Orris Lothrop, 7058 Eggleston avenue.

Treasurer—George Lawrence, Jr., 7032 Stewart avenue.

*Covenant.*

President, Miss Mabel I. Smith, 553 West 62nd street.

Secretary—Miss Clarabelle Hiney, 523 West 60th street.

Treasurer—Miss Helen Foottit, 708 West 60th street.

*Morgan Park.*

President—W. A. Conant, 2217 Fairfax avenue, Morgan Park.

Secretary—Miss Flora Dring, 11002 East Crescent.

Treasurer—James Frost, 10632 South Hamilton avenue.

*Auburn Park.*

President—W. H. Gage, 7321 Stewart avenue.

Secretary—Miss Anna A. Glover, 7838 Union avenue.

Treasurer—Miss Hazel Clark, 626 West 78th street.

*Ogden Park.*

President—H. C. Coe, 6940 Normal avenue.

Secretary—Miss T. Peters, 7026 Ashland avenue.

Treasurer—Miss L. Kirkpatrick, 6629 Laflin street.

*Washington Park.*

President—Miss Jane Burt, 1073 East 56th street.

Secretary—Miss Lottie Campbell, 6318 Rhodes avenue.

Treasurer—Miss Bessie Eldredge, 1067 East 56th street.

*Our Aim for 1907-1908.*

To increase the membership of Englewood District 33 1-3 per cent.

To have a report from each society every quarter showing number taking part on an average at each meeting, also number present.

To have every member a live member or know the reason why.

To have each president in touch with each member of the society.

To have each society better acquainted with every other society in the district.

To work in harmony with all the other districts as far as possible.

To give our loyal support to the City Organization, in its efforts to work in harmony with the State and National Societies.

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NORTH SIDE DISTRICT.

*Officers for 1907-1908.*

President—Rupert G. Stronach, Rogers Park Church.

Vice-President—James Haxton, Humboldt Park Church.

Treasurer—Charles Hoeppe, Pilgrim Temple Church.

Secretary—Miss Rosa Safborn, Ravenswood Church.

Assistant Secretary—Miss Minnie T. Guhl, Ravenswood Church.

Superintendent of Junior Work—Miss Minnie K. Nelson, Logan Square Norwegian Church.

Assistant Superintendent of Junior Work—Miss Mildred Cook, Galilee Church.

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*President's Note.*

I wish to take this opportunity of expressing

my sincere gratitude and thanks to the Unions of the North District for the privilege of being sent as a delegate to our great international convention at Spokane, Washington. The convention was exceedingly practical, helpful and inspiring, and while always a great believer in our B. Y. P. U. work, I have returned more than ever convinced that it is one of the very most important fields in all of our church work. God has great things in store for His B. Y. P. U. workers. Let us be up and doing and through thoughtful and prayerful co-operation let us make our division and local work of such a character that we will not only become helped ourselves, but that our churches will feel the results of our efforts.

That "God may richly bless us and cause His face to shine upon us" is the prayer of yours in His service.

RUPERT G. STRONACH, President.

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Our regular bi-monthly executive committee meeting was held in July and the routine business transacted. Some new and important work was suggested and referred to a special committee for careful consideration and will be acted upon at our next Union Rally.

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The constitution committee have been active this past month and are ready to report some changes of quite a radical nature for consideration of the division.

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The next Union District Rally will be held at the Belden Avenue Church on Tuesday evening, September 24. One of the features of this meeting will be a supper served, preceding the regular session. It is desired that this be made as informal as possible and that everybody come prepared to have a good time socially as well as spiritually. We want to get better acquainted in our district work.

The supper will be followed by a meeting at which echoes from the Spokane convention will be heard and several matters of uncommon interest will be up for consideration. Let us fix the date now—September 24—and allow nothing to interfere with our being present.

"We Study That We May Serve." Our B. Y. P. U. Christian Culture Day will soon be here and we hope that on this date a study class may be organized in every church in this district. Let's get busy and be prepared for this date, September 22. Have your pastor preach on "Christian Culture" and follow it up with the organization of a class.

## THE MORAL ARGUMENT FOR CHRISTIANITY.

*Preached in Chicago Thirty Years Ago by the Late Dean* ERI B. HULBERT.

In his mountain discourse our Saviour said to his disciples, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." I have placed a lamp in your hand. Do not hide it under a bushel. Bring it forth into the view of men. Remember it is "My light," and has become "your light" only as a gift from me. And I gave it, not to be concealed, but expressly to let men see it. Let it shine therefore.

And let it *so* shine that men shall see your good works. You will be tempted to let them see yourself; but self must stand in the background, and only the good works must be made conspicious. I want men to see, not the lamp, nor the lamp holder, but the light.

And again, this light must *so* shine, that men, seeing these good works, shall "glorify your Father which is in heaven." You will be strongly tempted to glorify yourself; to take to yourself the glory which belongs to God. This must never be. The light must *so* shine that men shall see what the grace of God hath wrought, and seeing that, shall give all the glory to him. If your light is so shining that men only see *you,* and talk about *you,* and praise and honor *you;* if the shining of your light does not turn the eyes of men away from yourself, and attract them to God, and lead those beholding to adore him for his redeeming transforming grace, why then it would be better not to have a light, or to hide it under a bushel; better not have the religion, than use it for self-glorification.

In this passage our Savior teaches that the good works of his followers are to be brought out into the sight of men, to the end that they may love and serve and glorify the Christian's God.

In the same spirit the apostles repeatedly exhort his disciples to walk worthy of the Christain name, urging as a motive the salutary moral effect it is calculated to produce. The words of Peter are: "Having your conversation (i. e. conduct, behavior) honest among the Gentiles, that, whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation." They may be found speaking against you *now,* but at some time hereafter these good works and this becoming deportment on your part will break down their prejudices, and at last, when God shall visit them in grace,

they will be lead to glorify him whom Christains worship from the exemplary conduct of Christians themselves.

Further on Peter says: "For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men." The disciples are surrounded by men steeped in spiritual ignorance, "not having the knowledge of God," and therefore misconstruing his children's acts; influenced by appearances, and ever ready to open their mouths, rather than their eyes and ears. How are the saints to deal with such men? You are to maintain such a walk before them that they shall have no charge against you. By your well-doing you are to put them to silence, or, as the original has it, "muzzle them."

And again to the same import Peter says, "But sanctify the Lord God in your hearts (make these hearts the dwelling place of the Holy Spirit) having a good conscience, that, whereas they speak evil of you, as of evil doers, *they* may be ashamed that falsely accuse your good conversation (i. e. conduct or behavior) in Christ." It is your good walk as Christains which is to bring this malice to shame, and these maligners themselves at last to the acceptance of your religion. Christ's adversaries are to be conquered by the holy living of Christ's followers.

In this age there are many Christain wives whose husbands are unconverted, worldly men, I almost believe Peter had these in mind when he wrote, "Likewise ye wives, let your adorning be the adornment of a meek and quiet spirit, in order that, if you have a husband that obeys not the word, he may, without the word, (i. e. independently of hearing the word preached) be won by the conduct of the wife; while he beholds her chaste behavior coupled with fear." Her pure, earnest, unworldly deportment will win its way and reach the desired end, where all other appeals and persuasions have proved in vain.

These passages, with many others, which might be cited, seem to teach that one of the best arguments in favor of Christanity is that drawn from the high moral living of its professed adherents.

In the early church it was this argument which proved unanswerable, and which more than any other, gained for Christ's religion its amazing spread and glorious triumphs. And in the modern church it is this argument which alone can bear down the oppositions of gainsayers, and win the day for revealed religion. Bushnell says: "In order to be lead to Christ, the world needs to hear of him from those to whom the history of his life has become a living, ever present, all-controlling reality; men who can say to their Divine Teacher, 'Thy words were found and I did eat them'; men in whose daily lives his own life is reproduced, and who, in speaking of him, speak of one whom they have seen and known, yea, whom they are daily beholding face to face." It is not by preaching alone or chiefly, that the truth of Jesus is to be urged upon the world. The lives and labors of his children everywhere, sharing his spirit, copying his example of self-denying beneficence, and silently testifying to all around them of the continued exercise of his divine might, and the continued progress of his kingdom, must be the great standing enforcement of it. When the church of this age rises to the plane of spirituality occupied by the primitive church, this argument will be as powerful in our employ as it was in the first period of the Christain era. Undoubtedly several causes conspired to assist the marvelous progress of the early church, but none more powerful than the unworldly, the calm and heavenly living of those who professed to be Christians. The early apologists only point to the members of the church, and appeal to the evidence of their lives as in itself the demonstration of the divinity of the gospel. "They are in the flesh, but they do not live after the flesh. They tarry on earth, but they walk in heaven. They obey appointed laws, but by their own conduct they triumph over all law. They love all men, but are persecuted by all. They do good, but are punished as evil doers. To speak briefly, what the soul is to the body, Christains are to the world." And this argument was invincible.

In repelling the calumnies of their enemies they could say, "Christ is no longer here to speak for himself, but the irreproachable and holy walk of his true disciples speaks in his stead. This is more eloquent and emphatic than aught else, and casts down all the blasphemies and slanders." This apneal to the evidence of the life always carried conviction to those who opposed themselves.

I know not at all how justly to set forth the unfeigned piety of Christ's professed followers who lived before the reign of Constantine; their earnest reverence for God, their warm brotherly affection, their self-denying love for enemies, their purity and chastity, their faithfulness and integrity, their patience and gentleness, their daily experience and practical exhibition of all the Christain virtues. Unconverted men, witnessing this moral purity so sublime, and this brotherly affection so hearty, could but exclaim, "See how these Christains love each other. "How ready they are to die for each other." "They love almost before they know each other." "It is marvelous how these men rush to one another in misfortune." "What women the Christains have." "Most of these believers in Christ are not in a condition to philosophize, but they *live* like philosophers." It was by this moral argument, an argument perfectly irresistible, that the Christian church conquered the Roman world. To the ancient mind, the divine character of Christianity attested its divine origin. It must be from God because it is God-like. Seeing in the lives of its professors a practical demonstration of its truth and worth, men were lead to embrace it. The light was permitted to shine, and the good works were seen, and, as a result, God was glorified.

Now, brethren, it will be possible for the modern church to wield this same argument, and by it to conquer foes and win adherents, when her numbers possess more of that zeal, devotion and power which characterized the early Christains. This moral argument is as convincing in one age as another. Give to us their piety and there will come with it their successes. When the modern church is characterized by that self-denial and consecration,

by that renewal of the inner man, by that clearness and confidence, by that inward serenity and joy, by that mingled heroism and gentleness, by that cordial love of the brethren, by that scrupulous regard for the truth, by that saintly walk in the eyes of men, by that surrendry of the entire being to the will of the Master, of that peace and power in the Holy Ghost, which made the primitive church, in very truth, the salt of the earth and the light of the world, I say, when the modern church is so characterized, the moral argument of which she can then avail herself will be absolutely irresistible.

Have I made plain what I mean by the moral argument? Why I mean simply this: Let the religion of Jesus Christ makes its adherents truthful and honest, faithful and happy, loving and gracious pure in spirit and pure in heart. Let it make them Christains across counters, over dinner tables, in recitation rooms, in business offices, behind the neighbor's back, and in the quiet of the home circle. Let it lift them clean above gossip, slander, gluttony, peevishness, conceit and bigoty. In one word, let it exhibit in them the special graces and the sublime beauties of a Christly spirit, and herein shall we find the moral argument for the Christain faith, from the force of which there can be no escape, and by the power of which multitudes will be won to the love of Christ. Not by the publication of mere truths are Christains to bear down the opposition and effect the conversion of their fellow men. While it is Christianity which is to carry all before it, it is not the Christianity of books, not the christianity of theologians and dogmatists' creeds and confessions, not the Christianity of mere preaching, much less of empty profession. But the Christianity of *life*, To become effective it must be *lived*. If the sermons preached in this country, in a single year, were all printed, they would fill 120,000,000 octavo pages; and the great need of this age is not more preaching, but more living, and higher and worthier and holier. Give to the world humility, not as preached but as practiced; contrition not as inculcated but as exemplified; spiritual aspiration not as enjoined, but as actually beheld in men whose whole carriage betokens the uplifting of their moral natures; give us the divine life, the life of God in the souls of his children, and then send these men out into the world, and let them mix with fellow mortals of like make and passion with themselves. This is the divinely ordained specific for arresting the progress of human corruption, diffusing health and sweetness through it, and irradiating it with the fructifying and gladdening beams of divine light. In order to persuade others of the truth as it is in Jesus, the primary qualification is to have our own soul thoroughly imbued with its power. The truth which breathes forth from the life is the truth that tells.

In this age and especially in this city, if Christianity is to be accepted, it must prove itself to be a reality. The age demands facts and realities. It is impatient of all shows and shams. It is not tolerant of dreams and moonshine and flowers. If Christianity is only a summary of views and notions, only a string of fair words, only a plausible theory, only a matter of feeling and sentiment, if its office is like that of music and poetry, if it is not a fact (the greatest of moral facts) a reality (the most solid and august in the universe,) in this matter-of-fact age it must go by the board. Men are intolerant of any gospel which does not come straight to life's quiet and trouble and want and duty and bring strength and deliverance. If Christianity is not a practical thing if it does not deal with practical issues, solve practical problems, help men up out of practical difficulties, and make practical livers and workers, this age will have none of it. The practical, moral argument has in every age defended the faith and advanced it; and in this age especially we are helpless and hopeless without it. A witness for Christianity can be found in the devout, enthusiastic lives of its confessors, which even the most prejudiced cannot resist. But if this witness is denied us we are the champions of a forlorn hope. Not until the pews begin practically to live the gospel, can the pulpit preach that gospel effectively. Pure preaching supported by holy living will shake the foundations of satan's empire, and bring his subjects over in multitudes to pardon, cleansing, loyalty and life.

Is it a mystery to you why and how this moral argument can work such wonders? It seems to me that this mystery explains itself when you consider:

In the first place, that the moral argument is more *intelligible* than any other. Men may not be intellectually qualified to investigate history, and weigh evidence, and analyze processes of reasoning, and judge of the distant and abstruce proofs of Christianity, but the simplest mind can appreciate the moral argument. It needs only to be presented, and it is understood at once and its force is felt. Argue in favor of Christ's religion by an earnest, pure and truthful life, by a humble and holy walk before God, by a loving and gentle Christlike spirit, and here is a species of demonstration which will not tax the weakest intellect, is recognized and acknowledged by all. It is a *living* and *breathing* theology which needs no explanation, which preaches to the common ear the world over.

Then again, in the second place, this moral argument is more *convincing* than any other. It has in it nothing ideal and theoretical. It appeals directly to the common sense. It goes straight home. By it conviction is wrought in the hearts of men. Perhaps they can parry the blows of our logic. Perhaps they can evade our learned argumentations. Perhaps they can escape the conclusion of our historical and bibical researches. But they cannot resist the power of holy lives. *There* is an argument from which there is no appeal. Men know not what to say in reply. They cannot frame an answer. They may turn away from our books and creeds and dogmatic statements and wise expositions, but they cannot turn away from the power of God as it is embodied and bodied forth and exhibited in the characters of gospel saints. This evidence of the life and practice carries all before it. A truly holy man is the best exponent and advocate and demonstration of the Christain faith. Just as fair and abundant crops are the most convincing proof of your theory of agriculture; just as scholarly and

cultured graduates are the proof positive of your system of education; just as the practical outworking of some discovery in science is an answer to all objections raised against it—just so the earnest, sincere unearthly carriage and deportment of Christ's professed disciples will be the unanswerable demonstration of the truth and divinitv of his religion. A more common proof cannot be found.

Then again, in the third place, this moral argument *supplements* and *authenticates* the other kinds of arguments. It confirms and completes and enhances the other kinds. Men look coldly on the dogmas of religion. They ask the moral evidence drawn from life and deed. What moral effect has this religion? What is its power in the development of the moral character? Answer this to their satisfaction and they will have patience to hear your other arguments. What do they care for your evidences drawn from miracles, and prophecy, and what not, if the religion you are attempting thereby to establish has not the power to make men less selfish, less grasping, more noble and free and pure? Show them that Christianity has been and is an inexhaustible source of moral blessing and renovation to those embracing it, and such a showing will carry its own conviction. But all other proofs are in vain unless Christ's religion can show itself to be the moral power and inspiration of public and private life. Thus the true saint is God's best vindicator. He is the one witness whose testimony cannot be impeached, and who gives character and dignity and acceptance to all the other witnesses. All right living is apologetic.

Then again, and lastly, this moral argument can go into many places where the other arguments cannot gain admittance. You can take it with you everywhere. You can use it every hour. Wives can employ this argument in the presence of husbands who will not listen to other proofs. Servant girls can preach the gospel in this way and win converts, holding up the mirror of a life bright with purity and goodness and grace. Even little children can present Jesus in this manner where any attempt to talk of Christ would be rudely silenced. At home, in the shop, on the street, by night and by dav, at the market and in the parlor, at all seasons and with all people and all places, this moral argument can be employed, which is more than can be said of any other.

*Conclusion.*

A man who is not himself a church-goer said to me, "The people found in the churches are made up for the most part of two classes: those who inwardly question and doubt and even deny the truth of what the preacher says, and those who let it in at one ear and out at the other." Now of the former class I do not believe there is present to-day a single representative. We all know that the preacher has proclaimed the truth. That the moral argument in favor of Christianity is all that he has declared it to be. But while we are sure of this we are not so sure that the representatives of the second class are absent from the church to-day. How easy a thing it is to let a great truth in at one ear and out at the other—recognizing and accepting it only in an intellectual and theoretical way, but never giving it lodgement in the heart and life, there to experience it, exhibit its divine power and worth and beauty. Now it is exactly this practical living of the truth to which we are called in the gospel message. Is there one present to-day whose resolved will it is, not simply to believe but himself to *be* the truth? How much such a *being* implies and involves. It implies that you will evermore "walk worthy of your high vocation," and that you will "adorn the doctrine of God our Savior in all things." It implies that you will be undeviating in truth, generous in friendship, manly in principle, untainted in honor; that the soul of integrity shall animate all your doings, that your every word and your every bargain shall be immutable, that not the semblance of an impeachment shall rest on any of your transactions; that, if in business, nothing shall tempt you to swerve from the strictest honesty; that,if in the family, you will be known only for your wisdom and gentleness; that, if in society, men shall have nothing to fear from your pride, your severity or your selfishness, that, if in the church, men shall see that your affections are set upon things in heaven; and that your only desire is to please Christ and honor him. It implies that you will live the Christain life, not as your fellow-men have lived it, but as it is taught in the New Testament—separating yourself from every doubtful practice, abstaining from every form of intemperance, submitting to every requirement of piety, and giving yourself up wholly to the inspiration and guidance and service of God's holy Son and spirit.

If only those who hear my voice this day will begin thus practically to live the Christain life, what blessedness will such a living bring to themselves, and what an unanswerable argument will it furnish for all others. In such a living the peace and light of the heavenly world shall continually brood you. "The joy of the Lord shall be your strength." In such a living you shall be abundant in labors, abundant in successes; you shall see many of those who are dear to you converted to Christ; your sons and daughters, your brothers and husbands shall be visited by the convicting, renewing spirit, and made heirs of eternal glory; there shall be a copious outpouring of spiritual blessings upon your church and the number of her converts shall be greatly multiplied. There is no end to Christ's resources, and they are all yours on the simple condition of wholehearted loyalty to him.

Brethren, I believe there is no limit to what God can accomplish through a regenerated, consecrated church membership. Only let us so live that God can use us, and, by the aid of this moral argument, he can convince our foes and give us victory in every engagement. Men cannot stand up against holiness. If "holiness to the Lord" is written on all our living, 5 of us shall chase a 100, and a 100 of us shall put 10,000 to flight.

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I find that successful exertion is a powerful means of exhilaration, which discharges itself in good humor upon others.—*Chalmers.*

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Be just, and fear not;
Let all the ends thou aimest at
Be thy country's, God's and Truth's.
—*Shakespeare.*

## "SEATTLE, 1907"—A WONDERFUL CHRISTIAN ENDEAVOR CONVENTION.

BY AMOS R. WELLS,

*Editorial Secretary of the United Society of Christian Endeavor.*

Another great Christian Endeavor convention is over, and it has been fully equal to its great predecessors.

To be sure, the numbers have sometimes been larger, as when in Boston 56,425 delegates were registered; but when we consider the remoteness of Seattle from Eastern centers of population, and that multitudes of the delegates had to travel 3,000 miles to reach the convention, the attendance was truly remarkable, and, in the mileage covered by the delegates, it has seldom been surpassed. The auditorium accommodated 12,000 and every evening thousands were turned away.

"Seattle, 1907," will be remembered for three things pre-eminently. It struck over and over again the notes of Brotherhood, of Good Citizenship, of Evangelism.

More and more every year Endeavorers are coming to feel the throb of the international and interdenominational fellowship that pulses through all their veins. Every year the bounds of the society are widened, not only in this country but in all the world. In India, China, Japan, the South Seas, in Turkey and Persia, in every European nation, and remotest mission fields, the society is growing strong.

During the last six months Dr. Clark has visited most of the republics of South America, and they have been annexed to the Christian Endeavor hosts.

In this country, too, the tide of growth and progress has not ebbed, but seems to be flowing more vigorously than ever.

Since the last report was made there has been a net gain of more than two thousand new societies. For several weeks past, more than one hundred new societies of Christian Endeavor have been recorded every week at the central office in Boston. The local unions, too, are growing stronger and stronger in most parts of the country, and are settling to better work every year.

Dr. Clark proposed at the convention that the World's Union should be made increasingly a great bond of international and interdenominational brotherhood, binding together all races and evangelical creeds in one world-wide fellowship, while of course all remain loyal to their own churches. Immediate and vigorous steps will be taken to bring this about.

Christian citizenship, too, occupied the front of the platform in this great gathering. Addresses of great eloquence and power were given by scores of such men as Dr. Ira Landreth, Hon. O. W. Stewart, Dr. W. T. Wilson, Dr. Frank G. Smith, Dr. Edwin H. Delk and many others.

Vice-President Fairbanks spent two days with the Endeavorers, and contributed much to the interest of the meeting. Before an audience of ten thousand people, crowding the great tent, he uttered ringing words for righteousness and purity in political life, and in favor of peace and good will among the nations.

His words were applauded to the echo, and his warm, genial and democratic ways made him a great favorite among the Endeavorers.

On the day given up to the excursions, the vice-president went with a large party of Endeavorers to the navy yard, and, in a brief address to the admiral in command and the officers of several great battleships, he emphasized again his hopes for universal peace, and that the navy of the United States might have only duties of courtesy to perform in the future.

Among the important new steps commenced was the formation of the Christian Endeavor Patriots' League, which was explained as a subsidiary organization within the ranks of Christian Endeavor, to study the problems of American citizenship, and to promote in every way the spirit of genuine patriotism in municipal, state and national life.

Mr. George W. Coleman of Boston will be the leader in this new field of Endeavor, and no one is better fitted for this task, because of his intense and intelligent interest in all sociological and national problems.

President Theodore Roosevelt is the first honorary member of this Christian Endeavor Patriots' League, and sent a message to the convention full of hearty approval of the plan.

One of the practical results of the convention along these lines was the sending of a cable message to the conference at The Hague, which read as follows: "North American Christian Endeavorers assembled in international convention, representing three millions of Americans, assure you of sympathy and prayer for your deliberations. Urge acceptance of Interparliamentary Union program."

Besides the vice-president, the convention was honored by other distinguished men, Secretary Garfield, Governor Mead, United States Senator Piles, Congressmen Jones and Humphries, and two judges of the Supreme Court

of Washington, all of whom had more or less part in the convention.

The vice-president was made an honorary member of the society, and was presented by the local committee with a beautiful and valuable Christian Endeavor pin made of Klondike nuggets.

The evangelistic features of the convention were among the most important and impressive. Great evangelistic meetings filled the opera house every noon, under the guidance of Mr. William Phillips Hall, the noted "Business Man Evangelist," who, at this convention, was elected a member of the board of trustees of the United Society, representing the Methodist Episcopal church.

Mr. Hall was ably assisted by Dr. James A. Francis, the national evangelist of the Baptist churches, who held the great audiences spellbound by his eloquence and graphic presentation of Scripture truth.

The convention Sunday was signalized by three great evangelistic meetings. Five thousand men flocked to the big tent, two thousand women crowded the First Presbyterian church, and more than a thousand boys and girls filled the Plymouth church.

A hundred and twenty-five men professed conversion at this men's meeting alone, and many others at other evangelistic sessions.

Never before was such an evangelistic meeting as the one in the tent seen in Seattle, or indeed on the Pacific coast.

Not only were the United States and Canada largely represented at this convention, but Great Britain, Mexico, Alaska, Hawaii, Japan, China, India, Siam and a dozen other countries sent their delegates. Though this was really but a North American convention, it had many of the features of a world's convention.

The president of the European Christian Endeavor Union, Rev. John Pollock, representing half a million Endeavorers, came 6,000 miles to attend the convention, and one of the most noted speakers was Alexander Francis of St. Petersburg, who believes that Christian Endeavor may have a large part to play in the regeneration of Russia.

Among the significant features of the convention was the inauguration of Mr. William Shaw as general treasurer, and Mr. Amos R. Wells as editorial secretary. These men have long been identified with the Christian Endeavor movement in various capacities. They were introduced to the vast audience by President Clark, and a tender and beautiful prayer of installation was offered by Dr. Floyd Tomkins of the Holy Trinity church of Philadelphia, a trustee of the United Society.

Mr. Shaw commended himself to the Endeavorers in his new capacity, as he often has before, in other ways, by his wise, witty and forceful speeches, and by his alert management of the business end of the convention.

Mr. Lathrop, a Baptist layman of Boston, genial and loved by all who know him, made his bow as treasurer, though he has long been the chief excursion manager of the society.

The intellectual plane of the convention was as high as the spiritual plane. Several college presidents, like President Faunce of Brown, President Straughm of West Lafayette College, President Penrose of Whitman College, and Professor Willett of Chicago, gave admirable addresses, and the general level of a convention was never higher. Almost all the denominational rallies crowded to the doors the many churches where they were held.

One hundred and eighty-three different meetings were scheduled in the program, and more than a hundred different speakers.

A choir of 800 voices led the singing and filled to overflowing the big tent at two renderings of the "Messiah."

The total aggregate attendance must have mounted into the hundred thousands before the meetings were over, and the solemn, yet joyful "Purpose Meetings," with which the convention closed its six-day sessions, showed in the earnestness of the resolutions made by young men and women from all the states of the Union that "Seattle, 1907," was not only big, but great.

---

I know people so hemmed in by an iron environment, and so confined to perpetual hard work, that it is almost impossible for them to be long away from their places of business or their professions, and yet, although they are subject to rasping vexations and annoying conditions such as would worry some people to shadows, they always seem to be serene, fresh and buoyant, because they have acquired the happy art of mental refreshment and change by taking mental vacations. I have interviewed some of these people, and they tell me that, no matter how trying or how exasperating their work is, or how vexatious or annoying the conditions may be about them, when they get a bit of leisure they can instantly lift themselves out of their troubles into a harmonious and blissful mental condition which nothing material can touch or mar.—*Orison Suett Marden, in "Success Magazine."*

# CHICAGO TEMPERANCE NEWS.

*Edited by Young People's Christian Temperance Union, 1104 The Temple. Editing Committee, C. Schoenlaub, Fred D. L. Squires, Mary F. Balcomb, Grace E. Levin, Editor.*

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Volunteer Workers' Bureau meets every Monday at "1104" from 6 to 6:45. Bulletins of latest temperance news from all lands. *Come and join the circle.* Mr. Fred D. L. Squires, leader.

Y. P. C. T. U. Bill-Board post-cards, six for 5 cents at "1104."

The facts which epitomize the tremendous current progress of the prohibition reform may be classified as follows:

1. *Millions of abstainers* today, both from moral, industrial and common-sense reasons, are to be found where there were but thousands yesterday, less than two generations ago.

2. *Over one-half the nation*, including four whole states, Maine, North Dakota, Kansas and Georgia, the latest; from one-half to eleven-twelfths of seventeen other states, * and large sections of at least sixteen ** of the remaining twenty-three ***.

3. *The four prohibition states* now have a population in excess of 5,500,000 and 25,000,000 others live in the local-prohibition territory of thirty-three other states.

4. *The state prohibition movement* is now spreading rapidly in at least eleven states, especially in those states where local option has already driven out the open dram-shop in large sections include (1) Oklahoma, where the prohibition constitutional amendment is voted on September 17, next; (2) Delaware, the three political divisions of which vote separately on license or no license, November 5, next; (3) North Carolina, Florida and Mississippi, where state prohibition campaigns are under way led or warmly endorsed by the governors themselves; (4) and popular movements for statutory or constitutional state prohibition in Alabama, Tennessee, South Carolina, Texas, Iowa, Nebraska.

In addition to this it is freely conceded that Arkansas, Kentucky, Nebraska, South Dakota, New Hampshire and Vermont will no doubt adopt state prohibition policy within the near future, the last three repudiating license policies which were themselves substituted for former state prohibition laws through the alliance of the liquor traffic and old-party politicians.

A significant straw from Ohio comes in the shape of a dispatch from Cedar Point, where at a recent gathering of political leaders, seventy-two out of eighty-six members of the Ohio legislature there present declared informally for ultimate state prohibition and immediate county option.

5. *One of the most interesting developments* of the day is the long list of governors now in office who within a few months in public addresses or otherwise openly attacked the saloon or endorsed the prohibition reform or both more or less completely. This list includes, of course, the governors of the four prohibition states, Governor Cobb of Maine, Governor Hoch of Kansas, Governor Burke of North Dakota, and Governor Smith of Georgia, and besides that Governor Dawson of West Virginia, Governor Harris of Ohio, Governor Hanly of Indiana, Governor Beckham of Kentucky, Governor Glenn of North Carolina, Governor Broward of Florida, Governor Campbell of Texas, Governor-elect Noel of Mississippi, Governor Folk of Missouri.

* Arkansas, Texas, Mississippi, Florida, South Carolina, North Carolina, Virginia, West Virginia, Ohio, Indiana, Kentucky, Tennessee, Vermont, New Hampshire, Massachusetts, Connecticut, Iowa.

** Alabama, Rhode Island, New York, Maryland, Michigan, Illinois, Wisconsin, Minnesota, Nebraska, Missouri, Colorado, Oregon, California, Washington, Oklahoma, South Dakota.

*** States with little prohibition territory: Pennsylvania, Delaware, Montana, Idaho, Nevada, Louisiana, Wyoming, Utah.

The things we like to do are no more likely to do us good than are the dishes we like, to agree with us.

## YOUNG PEOPLE'S CHRISTIAN TEMPERANCE UNION.

The fifty-fourth monthly rally of the Young People's Christian Temperance Union will be held at the Western Avenue Baptist church, Tuesday evening, September 3. All are most cordially welcome. Come. Rev. M. P. Boynton, pastor of the Lexington Avenue Baptist church, will give the address. Mr. Boynton is one of the most active of all Chicago's ministry against the saloon and its attendant evils. He speaks with authority on the conditions in Chicago.

The Lexington Avenue Baptist Young People won the South Side flag, for the second time, at the August meeting. We might suggest to these young people that the moment of triumph, when the closely contested decision gave to them the flag for the *second* time, would be just as thrilling if the flag itself graced the occasion. Perhaps the joy of exclusive possession will have been somewhat tempered and mellowed by time ere the November rally, so that we shall look for even *this* flag to be brought from the sacred archives of the Lexington Avenue Baptist church, where it is at present resting.

Temperance is certainly a live question when one of our large halls can be crowded as it was at Ogden Park, for a temperance mass meeting in *August*.

Have you entered the Temperance Bill-Board Prize Contest? The one submitting the best design for a temperance poster will be awarded a $50 scholarship in the Evening School of Advertising. The scholarship can be transferred or sold. Anyone may enter. For pamphlet containing all details, address Miss Mary F. Balcomb, 1104 The Temple.

What about the Pabst Brewing Company's advertisement, claiming that "The Agricultural Department officially declares that beer is the purest and best of all foods and drinks——"? For refutation of this see our Bill-Boards.

## COOK COUNTY W. C. T. U.

MRS. EMILY M. HILL.

One of the most important departments in the W. C. T. U. is that carrying on the Medal Contest work. Through it the children and young people are being educated and the masses reached. Recitation books, containing orations on prohibition, total abstinence, scientific temperance instruction, and many other subjects are published for the contests. These have been translated into several different languages. The work is in active condition in Australia, South Africa, India, Canada, Mexico and the Philippines.

The testimony from every place where the contests are held is that they have a great influence in creating public sentiment for temperance, and against the saloon.

Last year in our state there was an increase of 211 contests over the number held the year before, and 55 more than any previous year. There was held 642 silver, 135 gold, 44 grand gold, and 11 diamond, making a total of 863 medal contests held last year in the state of Illinois, reaching about one million people. These contests have been held at Chautauquas, Fourth of July celebrations, county institutes and conventions.

An army of young people are thus being trained in the principles of temperance. During the past eight years an approximate estimate of the number of medals that have been awarded is 25,000. As each contest represents a class of six, more than 150,000 young people have declaimed the principles of temperance from public platforms.

Let the good work go on.

---

It would seem as if very few of us give this power of kind words the consideration which is due to it. So great a power, such a facility in the exercise of it, such a frequency of opportunities for the application of it, and yet the world still what it is, and we still what we are! It seems incredible. Take life all through, its adversity as well as its prosperity, its sickness as well as its health, its loss of its rights as well as its enjoyment of them, and we shall find that no natural sweetness of temper, much less any acquired philosophical equanimity, is equal to the support of a uniform habit of kindness. Nevertheless, with the help of grace, the habit of saying kind words is very quickly formed, and when once formed, it is not speedily lost. Sharpness, bitterness, sarcasm, acute observation, divination of motives—all these things disappear when a man is earnestly conforming himself to the image of Christ Jesus. The very attempt to be like our dearest Lord is already a well-spring of sweetness within us, flowing with an easy grace over all who come within our reach.—*Frederick W. Faber.*

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Dig a pit for your enemy, fall into it yourself, and find him in yourself!

## HYDE PARK PROTECTIVE ASSOCIATION.

ARTHUR BURRAGE FARWELL.

The contest against the illegal sale of intoxicating liquor in Hyde Park was commenced in 1862.

At an election in Hyde Park in November, 1887, that village was annexed to the South Town of Chicago, but the validity of that annexation was contested in the case of the *Village of Hyde Park vs. the City of Chicago*, and an opinion, filed March 26, 1888, declared the aforesaid annexation void. (See 124 Ill., p. 156). It may be of interest to know that one of the attorneys representing Hyde Park at that time was Hon. Melville W. Fuller, now Chief Justice of the United States. Hyde Park was annexed to Chicago on June 29, 1889, but before that time and after the 1888 decision, the the General Assembly passed Section 18 of the Annexation Act, which has preserved to Hyde Park the good ordinances passed by the old Village Board *re* intoxicating liquor; you can therefore see of what great value to Hyde Park was the decision of the Supreme Court declaring the first annexation void.

The Board of Trustees of the Village of Hyde Park set aside about five thousand acres of land known as the Prohibition Districts, in which there has not been a licensed saloon for over twenty years. The trustees also passed the Local Option ordinance of Hyde Park, which is in force in about thirty-eight square miles of territory.

Since 1890 the liquor interests have made an almost constant effort to break down one or both of these ordinances. This association (organized July 27, 1890) has, all these years, stood primarily for the enforcement of these ordinances, and has carried (or helped to carry) to the Supreme Court eleven cases, nine of which have been decided in favor of the Hyde Park ordinances. The two cases in which decisions have not been handed down are: Frank Goedecke, 5008 Cottage Grove avenue, and the Heidelburg, on 51st street, just west of South Park avenue.

This association has also been compelled to prosecute many persons for the illegal sale of intoxicating liquor; which work should have been done by the authorities of the city. Some of the worst enemies we have had have been those whose business it was to enforce law, and for which they were paid.

We desire to give credit to many public officials and to the secular and religious press for their invaluable service in this long contest. The writer heard Hon. W. P. Dunn, one of the aldermen from the Twenty-fifth Ward, in a public speech, make the statement that within 250 feet of one of the public schools of Chicago were fourteen saloons; within the same distance of another, eight; and of a third, four.

The great majority of people now living in Hyde Park have inherited the good ordinances in force round about their homes, and is it not an act of wisdom to preserve that inheritance?

It is interesting to learn that according to the 1906 city directory there were living in the Hyde Park prohibition districts thirteen brewers, viz.: Seven presidents, four secretaries, one treasurer and one chairman of the Board.

"Righteousness exalteth a nation."

---

"Many of the laws of Moses have passed into and become a part of modern legislation. His contribution to present law is not limited to the Decalogue. Much of our common law can be traced back to some provision or provisions of the Mosaic code. He not only legislated for the Jews, but, in no inconsiderable degree, for the world, and the civilization of today stands indebted to him for many of its laws."—*Justice Brewer.*

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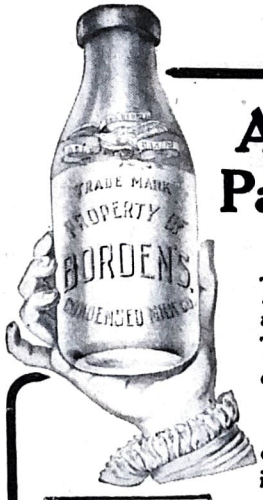


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## THE PEOPLE'S FRIEND.

*"The common people heard Him gladly."*

Three Syrian summers on the lake
And on the mountain side,
Men watched and weighed and tested Him
Whom last they crucified;
The great men of the cities scorned
His mission and His claim:—
Who was this Christ of Nazareth?
This Man of lowly name?

But when He walked amid the corn,
Or rested by the well,
Or paced the hot ways of their town
With wondrous things to tell,
Pathetic eyes were turned to Him
As careworn men passed by,
And when His gentle voice was heard,
The wayfarers drew nigh.

They listened, and the darkened world
Grew fair with morning light:
From weary shoulders burdens rolled,
And life's dim ways were bright;
Hope touched the weary, wistful souls,
Darkened with sin and care,
And goodness was the heart's desire,
And speech was turned to prayer.

Eyes, lighted with the new-found joy,
Were turned toward His face;
The common people had not known
Such dignity of grace;
And when He smiled and looked at them,
Seeing them sick and sad,
He loved, and healed, and pardoned them,
Till they were strangely glad.

Ah, gracious Saviour of the world,
The people are the same,
The wistful, weary common-folk
Still need to know Thy name.
Why fail Thy messengers to cheer
The sin-sick and the sad?
Oh, teach them how to love, and make
The common people glad!

—*Marianne Farningham.*

---

One of the far-reaching effects of Japan's victory over Russia has been the stirring up of race pride among the vast dark-skinned population of the world, particularly of Asia. It has done more than anything else to dispel the age-long belief, in which the other peoples of the earth, though unwillingly, have acquiesced, in the superiority of the white race. America is confronted with her Japanese and Chinese problems, to say nothing of the negro and Filipino questions, and England with her ever-present threat of native risings in Egypt and South Africa, and, most portentous of all, the unrest of her millions of Hindu subjects. In the Bengal seditious utterances among students and professional classes are of common occurrence, and it is thought unsafe for English women to travel in Assam. The concern of the Imperial authorities is not altogether allayed by the knowledge that the Bengalis are the poorest fighters in India. Several millions of natives in revolt would be troublesome, even though they were not "first-class fighting men." It is a minority of the earth's population that assumes to dominate the affairs of the world; the so-called white race number, according to a recent estimate, 545,500,000 souls out of a total population of 1,440,650,000, a little more than one-third, and this estimate credits to the "white" race the vast disaffected population of India.—*Leslie's Weekly.*

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Success is not merit; merit is often not success.


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## THE KING'S GARDEN.

BY A. R. E. WYANT, PH. D.

"A garden is a lovesome thing God wot!
Rose plot,
Fringed pool,
Ferned grot—
The veriest school
Of peace; and yet the fool
Contends that God is not—
Not God! in gardens! when the eve is cool?
Nay, but I have a sign:
'Tis very sure God walks in mine."

Every traveler who visits Paris goes out to see the magnificent Palace and Garden of Versailles, where Louis XIV. spent one hundred millions of dollars to build a permanent residence and pleasure ground for his court. Such parks and fountains and transformations by landscape gardening one may perhaps never hope to see elsewhere. Here there was a garden known as the King's Garden. The king chose the trees and flowers, and here delighted to walk alone.

This world is God's world. "The earth is the Lord's, and the fulness thereof." He is its King. But the King has his garden in which he delights. The Scriptures speak of the church as being God's garden. The garden of the Great King is found among his saints. He has chosen us and put us in our place. As in the royal garden there was a variety of beautiful flowers and trees, so in God's garden every Christian grace and glory is found. As earthly gardens have their fountains, so the Spirit is a spring in the midst of God's garden to refresh the souls of the saints. As men delight to walk and take pleasure in their gardens, so Christ's care and delight is for his church. Rejoice, dear friend, if you have been divinely planted in the Garden of the King.

---

Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them, and while their hearts can be thrilled and made happier by them; the kind things you will say when they are gone, say before they go. The flowers you will send for their coffins, send to brighten and sweeten their homes before they leave them Learn to anoint your friends beforehand for their burial. Post mortem kindness does not cheer the burdened spirit. Flowers on the coffin cast no fragrance backward over the weary way.

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## CONTRADICTORY MOTIVES.

"If I know myself I want to do what is right; but I am often in doubt as to action and therefore do nothing. Much of church activity seems to no purpose."—*George A. Campbell.*

It is often difficult to know what we ought to do. Many people seem to be hustling just for the sake of hustling. This is especially true of organized religious life. The disciples tarried first; Christ Himself was for many years in retirement. His preparation—if we may call it that—occupied most of His life. Our fathers had a quieter way in their religious life and it seemed quite as resultful as our bustle and stir. However, the questioner has a deeper trouble. Can one be certain as to any course, or are we to seek refuge in the philosophy of the poet when he speaks thus:

"O that the armies indeed were arrayed. Oh joy of the onset;
Sound thou Trumpet of God. Come forth, Great Cause, to array us.
King and leader appear. Thy soldiers sorrowing seek thee.
Would that the armies indeed were arrayed. Oh, where is the battle?
Neither battle I see, nor arraying, nor King in Israel,
Only infinite jumble, and mess, and dislocation,
Backed by a solemn appeal, For God's sake do not stir there."

All of us will recognize the aptness of this statement to express our feelings in certain moods. But the moods should not be encouraged. They are not healthful. In order to bring ourselves to have confidence in our actions, let us set for ourselves certain principles:

1. Suppress self and have regard for others in all your religious doings. There is no joy like serving others; and we must have joy if we are to have strength.
2. Never act at the behest of others, but at the behest of your own conscience.
3. Seek the best light for the conscience.
4. Finish every task begun. Joy and strength comes when the task is done. All work begun and not finished is spiritual unnerving.
5. Do just to-day's duty to-day.
6. Keep the body well.

If these suggestions are followed the hesitant nature will become gladly confident.

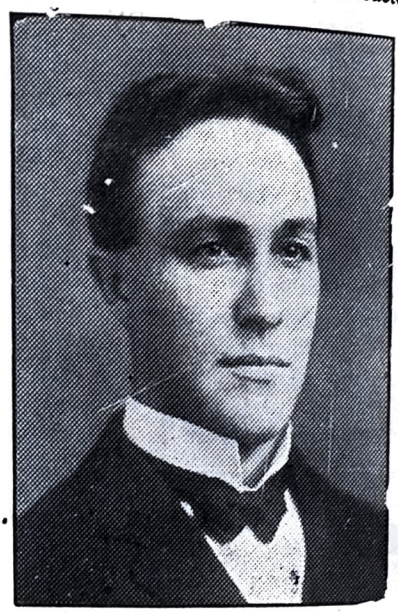
---

All pains and self-denials are barren and dangerous self-deceptions if they are not prompted and inspired and imposed by love. Only love's only royal hand can make the thorns into a crown. It is false therefore to say that a life is to be measured by loss or pain; it can only be measured by love. That at least is how it will be measured and judged one day.—*Hugh Black.*

## ANOTHER HELPER.

An item of interest to religious and social workers of Chicago is the announcement that Carl C. Countryman, author, lecturer and impersonator, has given up to a certain extent travel in connection with the lyceum and will henceforth devote a large portion of his time to literary and Christian social work in the city of Chicago.

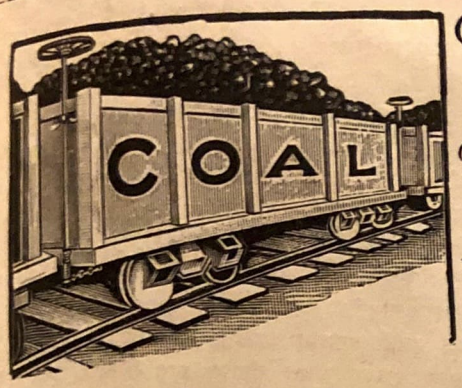
Mr. Countryman is known throughout America as a platform artist of peculiar and marked ability. He is a quiet and unassuming gentleman yet a strong and impressive character—a



CARL C. COUNTRYMAN.

distinctly original genius—who will make richer any community with which he comes into contact. As a Y. M. C. A. worker, he has spoken in many of the leading associations of the country at the Sunday Men's Meetings. He has also been in great demand as a supply in the pulpit of churches of all denominations and at conventions and special meetings of young people's societies, temperance societies and the like.

He has likewise traveled extensively throughout this country and in Mexico, Panama and Central America. He is the author of a book of poems, besides a large number of other poems, sketches and tales. Thus, while he has for some time been connected in as active a manner as possible under conditions that have existed, he will now be much more of a factor in the volunteer work of the city.

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## A GLIMPSE OF THE WORLD FIELD.

A century ago there were in all the world but a few scores of Protestant missionaries, representing less than a dozen societies, and these workers were located at a small number of widely scattered stations. Even half a century ago nearly all the missionaries were to be found along the fringes of the great continents.

How much of the great world field is lighted today with Gospel influence? What proportion of the entire population of non-Christian countries has been Christianized? How many still cling to the corruptions of Confucianism, Buddhism, Mohammedanism and Shintoism? What force has Christian missions among heathen peoples after a century of sacrifice and heroism? The following table, compiled by the London *Tablet,* may indicate:

| | |
|---|---|
| World population | 1,550,000,000 |
| Christians | 550,000,000 |
| Confucians and ancestor worshipers | 253,000,000 |
| Brahmins | 210,000,000 |
| Moslems | 202,000,000 |
| Buddhists | 120,000,000 |
| Fetish and spirit worshipers | 145,000,000 |
| Taoists | 32,000,000 |
| Shintoists | 17,000,000 |
| Jews | 11,000,000 |
| Other religions | 3,000,000 |

It will be seen from the above table that Christianity has more than twice the following of any of the heathen faiths. These figures include the membership of both Roman Catholic and Protestant churches.

In December, 1906, Dr. E. E. Strong, editorial secretary of the American Board, issued a statement in which the total number of stations and outstations is quoted as 29,386. Dr. Strong says that there are 6,750 men in the field and 6,039 women missionaries, 70,736 native helpers, 1,349,908 communicants and 1,120,802 under instruction.

The distribution of these missionary forces is as follows:

Africa—Mission stations, 1,000; outstations, 5,000; Christians, 100,000.

China—Missionaries, 3,270; Christians, 150,000.

Japan—Missionaries, 593; men and single women, 1,339; workers, 1,932; Christians, 66,133.

Korea—Christians, 50,000.

India — Missionaries, 4,731; Christians, 3,000,000.

Palestine and Syria—Missionaries, 327.


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